

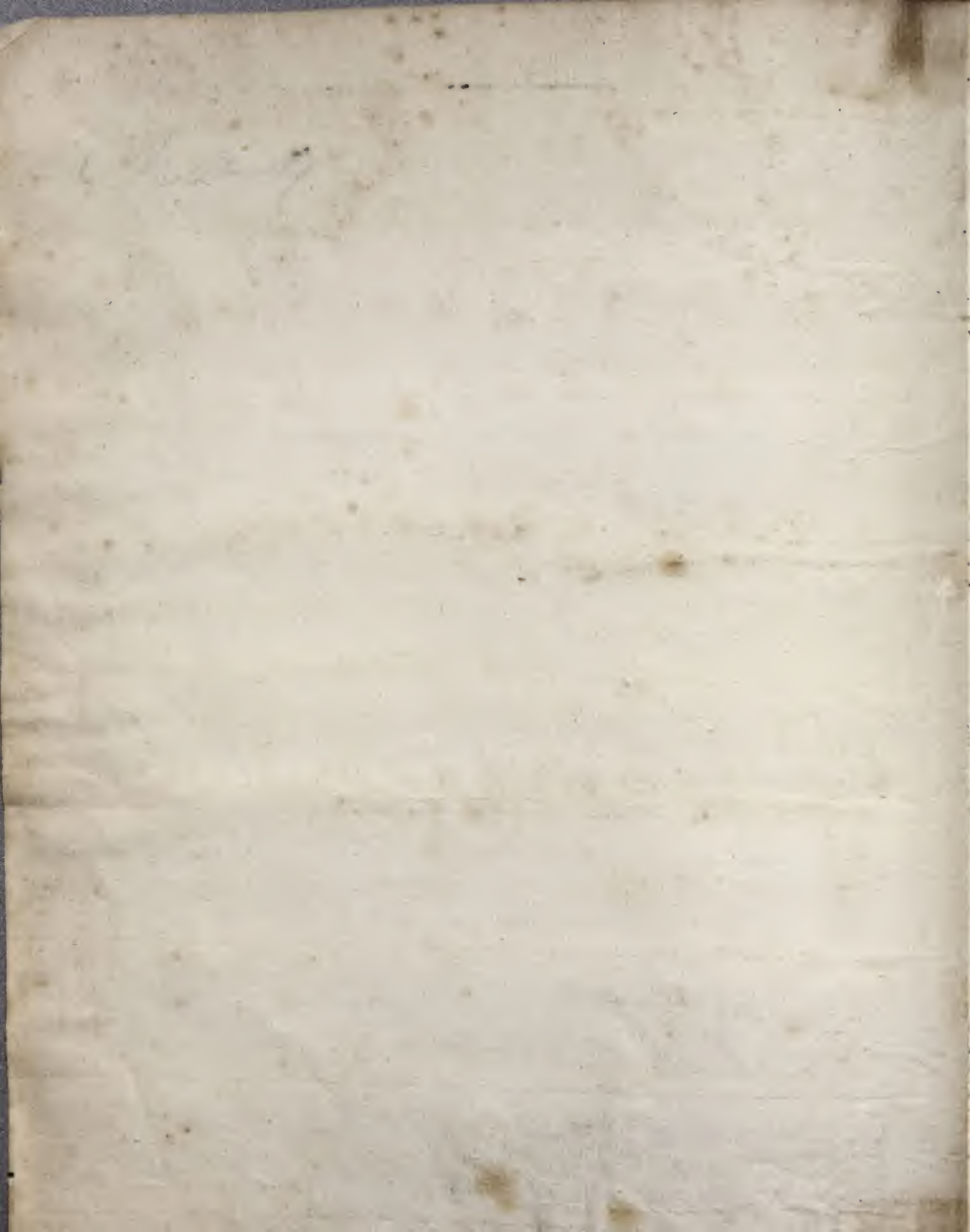






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THE  
ANCIENT LITURGY  
OF THE

Church of Jerufalem,

BEING THE  
LITURGY of St. JAMES,

Freed from all latter ADDITIONS and INTERPOLATIONS of what-  
ever kind, and fo restored to it's ORIGINAL PURITY:

By comparing it with the Account given of that LITURGY by  
St. *Cyril* in his fifth MYSTAGOGICAL CATECHISM,  
And with the CLEMENTINE LITURGY, &c.

Containing in fo many different Columns,

- I. The Liturgy of St. *James* as we have it at present, the Interpolations being only printed in a smaller Character.
- II. The same Liturgy without these Interpolations, or the ancient Liturgy of the Church of *Jerufalem*.
- III. St. *Cyril*'s Account of that Liturgy in his Vth Mystagogical Catechism.
- IV. The *Clementine* Liturgy.
- V. So much of the corresponding Parts of the Liturgies of St. *Mark*, St. *Chrysoftom* and St. *Basil* as may ferve for illustrating and confirming it.

WITH AN  
English TRANSLATION and NOTES,

AS ALSO

An APPENDIX, containing some other ANCIENT PRAYERS,  
Of all which an Account is given in the PREFACE.

Δόξα μιν λαβῶσα κυριακή ἡ ψυχὴ μετὰ εἶναι θεός, — αἱ — εὐχαριστῶσα ἐπὶ πᾶσι τῷ Θεῷ, — διὰ Προσφορᾶς  
ἀγίας, διὰ εὐχῆς μακαρίας, αἰνῶσα, ὑμνῶσα, εὐλογῶσα, ψάλλουσα, ἡ διορίζεται πρὸς τῷ Θεῷ κατ' ἑδῖνα καιρῶν  
ἡ τοιαύτη ψυχὴ. Clem. Alex. Strom. vi. p. 797.

L O N D O N :

Printed by JAMES BETTENHAM. M.DCC.XLIV.



# ATLANTIC TELEGRAPH

THE FIRST CABLE

FROM NEW YORK TO LONDON

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T H E  
P R E F A C E.

**T**HE Liturgy of St. *James* is unquestionably one of the most ancient and valuable now any where extant in the Christian Church. That it is the same that was used in the Church of *Jerusalem* about the Time of the first Council of *Nice*, will appear to any who will candidly compare it with St. *Cyril's* Vth Mystagogical Catechism; and we have no reason to doubt that it was so much earlier. It is indeed, as we now have it, very much corrupted (as all the other ancient Liturgies are, the *Clementine* only excepted) by the Additions that were introduced into the Worship of the Church in After-times: Concerning which see Dr. *Hickes's* Christian Priesthood, from p. 141, to p. 146. Ed. 3d.

But then upon examining it more attentively, it appeared to me that all these Additions and Interpolations, of whatever kind, might easily be distinguished, and separated from it, and this excellent Liturgy of the Church of *Jerusalem* thereby restored to it's original Purity. And this induced me to bestow some Pains in attempting it; presuming that it would not be unacceptable to such as have a just Regard for Antiquity; and might prove useful.

That all that Part, both of this and the other ancient Liturgies, which precedes the Anaphora, is a latter Addition to the Service of the Church, appears from the Account given thereof by *Justin Martyr* in his first Apology, from the *Clementine* Liturgy, and from the 19th Canon of the Council of *Laodicea*: By comparing of which, with other ancient Authorities, we plainly find that the Service of the Church began with reading of the Scriptures, intermixed with Psalmody<sup>a</sup>: After which followed the Sermon. Then the ἀκούμενοι and ἀπίστοι, the *Hearers* and *Unbelievers* being dismissed, there followed in Order, the Bidding-Prayer of the Deacon, and the Collect of the Bishop, first for the

<sup>a</sup> See Can. 17. Con. *Laod.* Bingham. Orig. Ecclesiast. l. xiv. cap. 1, 2, 3.



Catechumens: Then after they were dismissed, for the Energumens: And after they were dismissed, for the Competentes, or Candidates

\* The 19<sup>th</sup> Can. Con. *Laod.* makes no mention of the Energumens, or of the Competentes, but of the Catechumens and Penitents only.

\* *Ap. Const.* l. viii. c. x.

\* *Ib.* c. xi.

for Baptism: And lastly after dismissing them likewise, for the Penitents. Then all these being dismissed, the *Missa Fidelium*, or *Service of the Faithful*, began with the *Εὐχή διὰ σιωπῆς*, the *silent* or *mental Prayer*, which is the *first* of the three Prayers mentioned in the *Laodicean Canon*, the *second* and *third* are said to be *διὰ προσφωνήσεως*; of these two, the first is certainly the *προσφωνήσις ὑπὲρ τῶν πιστῶν*, the *Bidding-Prayer for the Faithful*; the other (according to Mr. Bingham) is the following *ἐπίκλησις*

or Collect of the Bishop \*: And these are the *Εὐχαὶ κοινὰι ὑπὲρ ἑαυτῶν—καὶ ἄλλων πανταχῇ πάντων*, the *common Prayers for our selves—and for all others every where*, in St. *Justin*. Then after the Priests washing their Hands, and the Kifs of Peace, and the *Μήτις κατὰ τινος*, *Let none have ought against any one*; the Deacons brought the *Δῶρα* the *Gifts* of the People to the Bishop, to be by him placed on the Altar; and he *having prayed secretly by himself, and likewise the Priests, and making the Sign of the Cross, with his Hand, upon his Forehead*, says the Apostolical Constitutions, began the Anaphora, as p. 1<sup>o</sup>, 2.

We have indeed most of the Petitions, at least, of the first of the two above mentioned Prayers *διὰ προσφωνήσεως* scattered up and down in this preceding Part of the Liturgy of St. *James*, which I have collected and put in Order in the App. N. i. We have likewise there, what answers to that Bidding-Prayer in l. viii. c. 37. of the Apostolical Constitutions, which I have conjectured to be the second of them, and which I have therefore inserted in the App. N. ii. And

\* *Goar. Euch.* p. 164.

three Forms of the *Εὐχή διὰ σιωπῆς*, or *silent Prayer*; the last of which, being the same with that in St. *Basil's* Liturgy,

\* But since *προσφωνήσις* properly signifies calling upon the People to pray, or Bidding-Prayer by the Deacon, and is always so used in the Apostolical Constitutions, and that in Contradistinction to the *ἐπίκλησις* or Collect of the Bishop; may not this second of the two Prayers *διὰ προσφωνήσεως* be understood of such a Bidding-Prayer as we have in Const. Apost. l. viii. c. 37. a Collect by the Bishop being supposed to follow after each of these two Bidding-Prayers, as in the Constitutions, though they be not expressly mentioned in the Canon? So Const. Apost. l. viii. c. 35. the *προσφωνήσις* or Bidding-Prayers of the Deacon for the Catechumens, Energumens, Competentes, and Penitents are mentioned, without taking any Notice of the Collects by the Bishop, which yet, as we are sure from the very Places there referred to, followed after every one of them. But I submit this Conjecture to the Judgment of the Reader.



some few Variations excepted, I have also inserted in the App. N. iii. with these Variations below it. And as I am very much inclin'd to suspect that that Prayer which is entitled *Εὐχή τῆς ἐνάρεξως* has been taken from the Priest's Prayer for the Competentes, to whom, as you will perceive, it very well agrees, only changing *προσιδσάν σοι διὰ τοῦ Χριστοῦ σε τὴν ἐκκλησίαν σε*, into *τὸς δέλας σε τέτες τὸς προσιόντας τῷ ἀγίῳ σε φωτίσματι*, and the Pronoun of the first Person into that of the third ; so I have given it a Place in the App. N. iv. And because the very last Prayer in this Liturgy, after the Anaphora, is plainly the Priest's Prayer for the Penitents <sup>†</sup>, I have put it likewise in the App. N. v.

But what I am concerned with at present is only the proper Anaphora, or Eucharistical Service, *viz.* from the *Sursum Corda*, *Lift up your Hearts*, to the *Ite in Pace*, *Depart in Peace*. And the Method I have taken to free it from all latter Interpolations of what kind soever, and so to restore it to it's primitive Purity, is by comparing it with the *Clementine* Liturgy, which never having been used in any Church since it was inserted into the Apostolical Constitutions, has none of those Additions which were afterwards introduced into the other Liturgies, and therefore, as Dr. *Hickes* justly says, “ is the Standard “ and Test by which all the others are to be tried : and by com- “ paring those with this the Innovations and Additions in After- “ times, be they good or bad, will appear.” I have also compared it with that Account of the Liturgy of *Jerusalem*, which St. *Cyril* gives in his Catech. Myst. Vth. And that you may see all in one View, I have placed, in so many different Columns, 1st, the Liturgy of St. *James* as we have it at present, the latter Additions being only put in a smaller Character. 2dly, The same Liturgy without these Additions, and so restored to its ancient Purity. 3dly, St. *Cyril's* Account of it. 4thly, The *Clementine* Liturgy. And, 5th, So much of the corresponding Parts of the Liturgies of St. *Mark*, St. *Chrysostom*, and St. *Basil*, as I thought might serve for illustrating and confirming it. And since the *Syriac* Liturgy of St. *James*, published by *Renaudotius*, has plainly been taken from the *Greek* one, and

<sup>†</sup> See it as in *Goar's Euch.* p. 673. and as translated from the Penitential of *Jo. Jejunator* in the App. to *Marshall's* Penit. Disc. N. v. p. 33.



and from the *Sursum Corda* to the Beginning of the Prayer of Intercession keeps pretty close to it ; I have likewise compared them together, and set down the Differences betwixt them in this Part, so far at least as I reckon'd it could be of any Use to my Design, in the Notes below the first Column. As for what I have left out or altered in the second Col. I have either given my Reasons for so doing in the Notes, or reckoned that they would appear plain enough by comparing it with the third and fourth Columns, and with what Dr. *Hickes* has suggested in the Place above referred to. You will likewise observe that in this second Col. I have inclosed some Words or Sentences in Hooks, where though I had some Suspicion, more or less, of their not having been originally in it, yet not such as I judged sufficient for leaving them wholly out : I have sometimes taken particular Notice of these in the Notes ; and where I have not, it was because I either thought it of too little Moment, or that my Reason might easily be conjectured.

I have said above that the *Clementine* Liturgy, as never having been any where used, at least since it was inserted into the Apostolical Constitutions, is in consequence free from all those Additions of whatever kind that were afterwards introduced into the Worship of the Church : And it is so plain and simple, and withal so very decent, in it's Frame and Order, and so exactly agrees with the best and earliest Accounts we have of the holy Eucharist, and of the Manner in which it was then celebrated (as has been fully shewn by the learned Mr. *Johnson*, Mr. *Bingham*, and others) that we may well say of it with the excellent Dr. *Grabe*, *Apostolica omnino videtur, certe Antiquissima est*, *Just. M. Ap.* *Grabe*, *It seems to be really Apostolical, to be sure it is of very great Antiquity.* Yet notwithstanding of all this, as learned Men have observed how great Freedoms the Compiler of these Constitutions hath taken in other Instances \*, with those more ancient Materials out of which

\* We have in my Opinion one very remarkable Instance of this in the *Ὕμνος Ἑωθινός*, the *Morning Hymn*, which he has inserted l. vii. c. 47. under the Title of *Ἡμερινὴ ᾠδὴ*, *Morning Prayer*. For besides that the

• See Dr. *Grabe's* *Præleg.* to LXX. T. i. §. 1, 4, &c. and Dr. *Lee's* to T. ii. Prop. 15, 16, 17. as to the one : And as to the other *Grabe's* *Spicil. Patr.* Sec. 1. p. 283, &c.

• See also *Smyth's* Account of the Great Ch. App. p. 272—298.

*Alex. MS.* in which it is preserved, is in all probability as ancient at least \* as this Collector himself ; it will, I think, appear to any that will impartially compare them, as I have set them down in opposite Columns, in the App. N. vi. <sup>b</sup> that the first is genuine and runs smoothly and naturally, and the second industriously altered, and strained to serve an Hypothesis, I mean to make it the more consistent with the *Arian* Scheme.



he hath collected them ; so I must acknowledge that I think there is just Ground to suspect that he hath used Freedom even with this Liturgy also, and hath <sup>b</sup> *foisted in some Words and Phrases, and altered others in it.* This Liberty he seems chiefly to <sup>b</sup> *Grab. de Forma Consec. Euch. p. 79.* have taken in that \* long Hymn of Thanksgiving which is introductory to the History of Institution: For (to pass by what may be suspected as altered in favour of that Scheme which made him, as I have observed, tamper with the *Morning Hymn*) some of the Compellations he there gives to God seem to be too affected, and to have no Relish of true primitive Simplicity (not to mention the accumulating so many of them together) such as ἀβασίλευτον καὶ ἀδέσποτον, — ἡ ἀναρχος γνῶσις, ἡ αἰδιος ὄρασις, ἡ ἀγέννητος ἀκοή, ἡ ἀδίδακτος σοφία, ὁ πρῶτος τῇ φύσει, καὶ νόμος τῷ εἶναι, καὶ κρείττων παντὸς ἀριθμοῦ, *without King and without Lord,—Knowledge without Beginning, eternal Sight, unbegotten Hearing, untaught Wisdom, the first by Nature, and the Law of Being, and beyond all Number.* [Of this Kind also are these in the final Blessing, ὁ τόποις μὴ περιγεγραμμένος, ὁ χρόνοις μὴ παλαιούμενος, ὁ αἰώσι μὴ περατούμενος, ὁ γενέσει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ φθορᾶς ἀνώτερος, ὁ τροπῆς ἀνεπίδεκτος, ὁ φύσει ἀναλλοιώτος, *who art circumscribed by no Place, who dost not grow old with Time, who art not terminated by Ages, who art not subject to Generation, who standest in need of no Guard, who art above Corruption, who art incapable of Change, who by Nature art invariable.*] There are also some other Particulars in this long Thanksgiving which seem not a little suspicious, such as, ὁ — πρὸ πάντων ποιήσας τὰ χερσέϊμ — καὶ Ἀγγελᾶς καὶ μετὰ ταῦτα πάντα ποιήσας — τὸν φαινόμενον τῆτον κόσμον, — συ γὰρ εἶ ὁ τὸν ἔρανόν — σήσας — ὁ πῆξας σερῶμα — ὁ ἐξαλατῶν φῶς — ὁ — τὸν χορὸν τῶν ἀστέρων ἐν ἔρανῳ καλαστράψας, *who — before all Things didst make the Cherubim — and Angels ; and after all these didst make — this visible World, — for Thou art He who didst establish the Heaven — who didst fix the Firmament — who didst bring forth the Light — who — didst inscribe the Choir of Stars in the Heaven.* For however that Opinion of the Angels being created before any Part of this visible and material World might have been embraced by some

\* To judge of the Justness of the Author's Observations, the Learned will have recourse to the Original ; the Publisher would only suggest, that the *English* Reader will find a very good Translation of this Hymn in Dr. Brett's Collection of Lit. p. 2, &c.



of the Fathers in, and after the fourth Century ; yet as the Scriptures are altogether silent concerning it, so neither has it any sufficient Evidence of truly primitive Tradition. On the contrary, as the earlier Fathers believed that they are not pure Spirits, but have something Material in their Constitution, or in other Words have material Vehicles to which they are vitally united, and without which they could not have been *τρεπλῆς φύσεως*, of a convertible Nature, nor consequently capable of falling ; and as this must plainly be design'd to fit them for inhabiting a material World, so it must in consequence suppose some Part at least of that material World fitted up before hand for their Inhabitation. They likewise expressly asserted that *the Host of Angels were created by God to be the subordinate Ministers of his Providence, and that they were accordingly placed from the highest Part τῶ φαινομένῳ of the visible Heavens down even to us, in a gradual Subordination ; that they were distributed among, and appointed to have the Charge of the οὐρανοῖα, the heavenly Bodies* (so I understand it here) *and the Heavens, of this World, and the Things that are therein, for the good and orderly Administration of Providence*<sup>i</sup>. So that from the Office for which they were created, and in which they were placed, as well as from their Nature (according to the Sense of these excellent Persons) we may conclude that they were not created before the visible and material World \*. Nor could any of these Fathers<sup>k</sup> who made the *perfecta Nativitas* of the Logos as *προφωτιστός* to be when God spoke out *τὴν πρώτην φωνήν*, his first Word, saying, *Let there be Light*, have believed that the Angels were created before that *first Day* ; for even in this respect the Logos as *πρωτότοκος* must have the <sup>1</sup> pre-eminence, and all Things be made by him. See also what Dr. Bull hath advanced from Scripture in his xith Sermon, p. 44, &c. to prove that the Angels were a part of the six Days Creation. An-

\* As for the Fall of that Angel who tempted our first Parents, the Account given of it by the early Fathers<sup>a</sup> is, that it was occasioned by his envying the Dignity to which he saw them advanced : which is certainly more likely in itself than the common Opinion, and more agreeable to the History in *Genesis*, chap. iii. where we see that the Sentence of Condemnation passed against him was, *Because thou hast done this thou art cursed*.

<sup>a</sup> *Just. M. Dial.* p. 362. *Ed. Jebb.*  
*Iren.* l. iv. c. 73. l. v. c. 24. *Tert.*  
*de Sp. S. c. 2.* *de Patient.* c. 5. *Cyp.*  
*de Bon. Pat.* p. 218. *de Zel. & Liv.*  
p. 222.



other Instance is *χερσὶν ἀνόμων καὶ ἀσχεθεὶς ἱερέων καὶ ἀρχιερέων* \* *ψευδωνύμων*  
*being seized by the Hands of wicked Priests and High-priests* • See Ap. Con.  
*falsely so called*; this seems not to be so agreeable to the l. viii. ch. 2.  
 Sense and Practice, I do not say of the first Christians of the Church  
 of *Jerusalem* only, but even of the Apostles themselves, who still kept  
 Communion with the Temple-Worship, as far down at least as the  
 History of the Acts<sup>b</sup> carries us, nay even to the Martyrdom<sup>c</sup>  
 of St. *James*; which certainly they would not have done —27.  
 if they had not believed that the Power of the Priesthood<sup>c</sup> *Occaf. Com.*  
 was still continued (without which the Temple Service could not, with-  
 out Sacrilege, have been performed or joined in) and therefore that they  
 were still true Priests, and not *ψευδώνυμοι*, *falsely so called*, who mini-  
 stred therein, how unworthy soever of that sacred Character. Again,  
 —*καὶ τὴν κτίσιν—αὐτόματον νομισάντων—ἐκ εἰσας πλανᾶσθαι· ἀλλὰ ἀναδείξας—*  
*Μωϋσὴν, δι' αὐτῆς—νόμον δέδωκας,—and had esteemed the Creation—to be the*  
*Effect of Chance—thou didst not suffer them to wander in Error; but didst*  
*raise up—Moses, and by him didst give the—Law—*. Now I very much  
 question if there be any ground to believe that this atheistical Principle  
 had any footing in the World in the Age of *Moses*. I shall only take  
 Notice of one Passage more, it is, *ὁ ποιήσας—ἀέρα ζῶντων πρὸς εἰσπνοὴν καὶ*  
*φωνῆς ἀπόδοσιν, διὰ γλώττης πλητίσσης τὸν ἀέρα, καὶ ἀκοὴν συνεργεμένην ὑπ' αὐτῆς*  
*ὡς ἐπαίειν εἰσδεχομένην τὴν προσπίπτουσαν αὐτῇ λαλίαν, who didst make—the*  
*vital Air for breathing, and giving of Sound, by the Tongue striking*  
*the Air, and for the Hearing which is assisted by it so as to hear, receiv-*  
*ing the Speech that falleth upon it.* This is a Description too trivial and  
 minute for the Gravity of a devotional Composure. Other Instances  
 might perhaps be given, but I have mentioned these only to account  
 for what I have said in Note<sup>a</sup> col. 4. p. 11. Indeed what Bp. *Bull* says  
<sup>a</sup> speaking of the Creed which we have in these Constitu-  
 tions, l. viii. c. 41. may, I think, be as justly applied to this  
<sup>d</sup> *Judic. Eccl. Cath. c. 6. §. 8.*  
 Hymn of Thanksgiving, *Illud quidem Libri Auctori (seu potius Inter-*  
*polator) a capite ad calcem παραφρασεως, pro more suo reddit. The*  
*Author (or rather Interpolator) of this Book hath paraphrased it, after*  
*his ordinary Manner, from beginning to end.* But he does not seem  
 to have taken so great Freedom with the other Parts of this Liturgy,



for from these Words in the End of this long Thanksgiving, *Μεμνημένοι ἐν ᾧ δι' ἡμᾶς ὑπέμεινε, εὐχαρισθῆναι σοι, θεὲ παντοκράτωρ, ἔχ' ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα, καὶ τὴν διάταξιν αὐτῷ πληρῶμεν, ἐν ᾗ γὰρ νυκτὶ, &c.* *We therefore in Commemoration of these things which he endured for us, give Thanks to Thee, O almighty God, not as we ought, but as we are able, and fulfil his Institution. For in the same Night that he was, &c.*

<sup>1</sup> Ap. 1. p. 131.

Note 3.

(to which Dr. Grabe<sup>c</sup> thinks *Justin Martyr* has alluded) from these Words forward, I say, I can observe but very little that can reasonably be suspected. One Particular I have already mentioned in the final Blessing, and where I have not wholly omitted them, have inclosed, at least, most of the others in Hooks, one or two of which I have also taken Notice of in the Notes.

But to return to the Liturgy of St. *James*. From the *Sursum Corda*, *Lift up your Hearts*, to the End of the Prayer of Intercession, all that can be suspected in it as latter Additions were easily removed, without any the least Breach of the Coherence, or so much as Alteration of the grammatical Construction; on the contrary, they rather interrupt the Connexion, which is much more plain and natural without them. There is indeed one manifest Omission almost in the very Beginning of it, which I have supplied from the *Syriac* and St. *Cyril*, all the other Liturgies also agreeing therein; and one at least, if not two, in the Prayer of Intercession, both which I have mentioned in the Notes. I have likewise in the apostolical Salutation, immediately before the *Sursum Corda*, turned Θεὸς, *God*, into Υἱὸς, *Son*, upon the Authority of the other Liturgies, the Sense also requiring it. And p. 10. I have added ὁ ἐρανὸς καὶ, *the Heaven and*, and a little below in the same Page have inserted καὶ, *and*, and again, p. 18. have put καὶ, *and*, for ὁ, *who*, all from the *Syriac*. And p. 50. I have inserted τῆς πόλεως ἡμῶν ταύτης, *this our City*, from the Liturgies of St. *Chrysostom* and St. *Mark*. These are all the Alterations I have made in this Part, to which I have only added a few Conjectures in the Notes. But after the Prayer of Intercession I have been obliged, in one or two Places, to take a little more liberty; but I hope the Reasons given in the Notes for my doing so will satisfy the candid and judicious Reader.



From what I have set down in the vth Col. from the Liturgies of St. *Mark*, St. *Chrysostom*, and St. *Basil* (to which I might have added many other Liturgies from *Renaudotius's* Collection, but that I reckoned these sufficient, as being, next to this, the most ancient and of greatest Authority) may be seen the wonderful Harmony and Agreement that is among them all in the following Particulars, *viz.* (after the Peoples bringing their Oblations to the Priest, and his presenting them on the Altar) in the *Sursum Corda*, *Lift up your Hearts*, with the Peoples Response *Habemus ad Dominum*, *We lift them up unto the Lord*; in the Thanksgiving introductory to the Words of Institution, and the Peoples joining with the Priest in the Ἐπὶ τῷ ζῳῶν (as the *Greeks* called it) or *Seraphick Hymn*, *Holy, Holy, Holy, &c.* which always made a part of it; in rehearsing the History of the Institution; in the Prayer of Oblation, or solemn Offering the Bread and Cup as the Antitypes of the Body and Blood of Christ, in Commemoration of his Death and Passion; in the Invocation for the Descent of the holy Ghost upon them, to make them that very Body and Blood (as the instituted Representatives of which they had been just before offered up) to make them, I say, by a mysterious Change, though not in their Substance, yet at least in their Qualities, that very Body and Blood in Energy and life-giving Power, by which their Consecration is fully completed: In the Intercession in Virtue of this commemorative Sacrifice, in which there was always a Commemoration of and Prayer for the Dead: In the παραδosis, or *Commendatio* <sup>f</sup>, beseeching God to sanctify their Souls and Bodies, and make <sup>Or. Ecc. l. xv. c. 3. §. 29.</sup> them worthy to communicate in these sacred Mysteries: In the τὰ ἁγία τοῖς ἁγίοις, *Holy Things for holy Persons*, with the Peoples Response Εἰς ἅγιος, &c. *There is One holy, &c.* In the Thanksgiving after communicating: In the final Benediction: And in the Dismissal by the Deacon, *Ite in Pace, Depart in Peace.* Concerning all which see Mr. *Bingham's Origin. Eccles.* B. xv. of the *Missa Fidelium*, Mr. *Johnson's Unbl. Sacr.* and Dr. *Hickes's Christian Priesthood.* Now these Things wherein they thus agree with the *Clementine* Liturgy, and with one another, and are moreover supported by the Testimonies of the primitive Fathers (as these learned Gentlemen, and others, have shewn)



z See Dr.  
Wake's Dis-  
course on the  
Apost. Fathers  
translated by  
him, p. 102.  
and Dr. Bull's  
Serm. xiii. p.  
549. p. 553.

we may justly reckon to be of apostolical Original<sup>s</sup>, and as Dr. *Hickes* says, “ the consentient Doctrine and Practice of “ the ancient Catholick Church.”

It is true indeed the *Roman* Missal, as it is very short and defective in the Hymn of Thanksgiving, in comparison of the other Liturgies, having no such express Mention of the Creation of the World, and of Man in particular, and of our Redemption by Christ, as they have, and ending with the *Thrice Holy*, whereas in them it is continued on to, and connected with the History of Institution ; and likewise in the Prayer of Intercession, the one part of which, such as it is, is placed before the History of Institution, and the other after the Oblation : So it has no direct Invocation for the Descent of the Holy Ghost upon the Eucharistick Elements, which the

learned Mr. *Johnson*<sup>h</sup> thinks was first laid aside by that Church about the latter End of the sixth Century. But then this Prayer of Invocation is supported by such clear Testimonies of the Fathers, as well as by the Concurrence of all the other Liturgies, that there can be no reasonable Ground to doubt of its apostolical Original: To pass by all the other Testimonies adduced by Mr. *Johnson*, Mr. *Bingham*, and others, that of *Irenæus* (who unquestionably must have received it, not only from the Practice of his Predecessor *Pothinus*, but also of his Master St. *Polycarp*, who being ordained Bishop of *Smyrna* by the Apostles themselves, must have been taught it directly from them) is sufficient to assure us of this : His Testimony produc'd in col. v. p. 43. from the Fragment published by *Pfaffius* is a clear Evidence of it ; and exactly agrees with, and explains what he says l. iv. cont. *Hæres.* c. 34. p. 327. where, by the by, the Reading in the *Greek* ἐκκλησίαν which Dr. *Grabe* took to be an Error for ἐπίκλησιν, the Word ordinarily used for it by others, and even by *Irenæus* himself, (l. i. c. 9. p. 57.) is confirmed from the same Word ἐκκαλεσμεν being used here likewise ; and their agreeing in this very Word, which I think is hardly to be met with elsewhere, as applied to this Purpose, is also a farther Confirmation of the Genuineness of this Fragment.

<sup>i</sup> *Johnson's*  
Unbl. Sacr.  
part 2. p. 146.  
<sup>k</sup> *Dedwel* on  
Incense.

As for the *Gallican* Liturgies published by *Mabillon*, they are but imperfect Fragments,<sup>i</sup> and of no great Antiquity<sup>k</sup>.



However, since even in some of them, imperfect as they are, we have this Prayer of Oblation and Invocation still remaining, this is sufficient to shew that as it has been originally received by them, so it was not even then quite fallen into Desuetude. To give but one Instance: In the 20th Office<sup>1</sup>, viz. *Missæ in Cathedra S. Petri Apostoli*, we have *Post Mysterium* [i.e. after the Words of Institution] this Prayer, *Hæc igitur præcepta servantes, sacrosancta Munera nostræ salutis offerimus, obsecrantes ut immittere digneris Spiritum tuum sanctum super hæc Solemnia: ut fiat nobis legitima Eucharistia in tuo, Filii que tui nomine, & Spiritus Sancti, in Transformatione Corporis ac Sanguinis Domini nostri Jesu Christi Unigeniti tui, edentibus nobis vitam æternam, regnumque perpetuum conlatura bibentibus. Per ipsum Dominum.* That it has been used also in the Churches of Spain is evident from the Testimony of *Isidore*, cited by *Mabillon*<sup>m</sup>—*Porro sexta [Oratio] proinde succedit Confirmatio Sacramenti, ut Oblatio quæ Deo offertur, sanctificata per Spiritum Sanctum, Christi Corpori & Sanguini confirmetur.* Agreeably to which in the *Mozarabick Missal* we have, in the Office *In Nativitate Domini*, this Prayer, *post Pridie; Hæc Domine dona tua & præcepta servantes, in Altare tuum Panis ac Vini holocausta proponimus, rogantes profuissimam tuæ misericordiæ pietatem, ut in eodem Spiritu, quo te in carne Virginitas incorrupta concepit, has hostias Trinitas indivisa sanctificet: ut cum a nobis fuerit non minori trepidatione quam veneratione percepta, quicquid contra animum male vivit intereat; quicquid interierat nullatenus reviviscat. R. Amen.*

<sup>1</sup> *Missale Gothico-Gallican.*

<sup>m</sup> *De Lit. Gall.*  
P. 10.

How I have succeeded in this Attempt on the Liturgy of St. *James* must be left to the Judgment of the Reader. I have taken all the Care I could, as on the one hand not to leave out or alter any thing, but what, as appeared to me, I had a reasonable Ground for; so on the other not to retain any thing that could be justly liable to Suspicion: And thus far, I presume, I may safely say, that as it is here freed from the Inventions and Additions of latter Ages, it is a most noble Liturgy; exactly agrees in all it's Parts with the Form and Order of the *Clementine*, and with the Accounts we have from St.



*Cyrl* and other ancient Fathers of the primitive Manner of celebrating the Christian Sacrifice ; and well deserves to be universally receiv'd, both on account of its intrinsick Excellency, and of its venerable Antiquity for which it is so greatly regarded as well in the *Latin* as in the *Greek Church*.

*P. S.* The Reader will observe that the same Notes serve both for the *Greek* and *English* ; and are referred to in both by the same Marks.

The Publisher having desired of the Rev. Mr. B. to ask the Judgment of his Father T. B. LL. D. about the Passage in Mr. Johnson's Book here refer'd to, the Answer is laid before the Reader (with Mr. B.'s full Consent) in that late learned and pious Doctor's own Words. *As to Mr. —'s Question, I can say but little more than I have done formerly in my Book called The necessary Use of Tradition to understand the holy Scriptures, where, from Pag. 109, to the End of that Treatise, I have given, what I think, Reasons sufficient to satisfy unprejudiced Persons, that there was no written Liturgy used in any Church before the latter End of the fourth Century or Beginning of the fifth. Le Brun has confirmed me in this Opinion, who not only urges the same Arguments I borrowed from Renaudot, but also observes that during the Dioclesian Persecution, which continued until the Beginning of the fourth Century, the Bishop Tra- ditors when they delivered up the sacred Vessels, answered, that they were not Keepers of those Books, they were in the Custody of the Readers ; and then observes that the Readers had only the holy Scriptures, the Liturgies or Forms of administering Sacraments being performed by only the Bishops and Priests. And if they had any Liturgical Books they would have delivered them up, as well as they did the sacred Vessels. He also proves that the Bishops and Priests, even after the Liturgical Books were written, were obliged by Canon in some Places to have all the Forms by Heart, and not to use any Book, when they administred a Sacrament. He also proves from a Letter of Pope Innocent to Decentius Bishop of Eugubium, An. 416, that there was at that Time no written Liturgy in the Church of Rome. For that Bishop having consulted the Pope concerning the ministring of the Sacraments, and particularly at what Time the Pax was to be given, the Pope answers, " Pacem igitur asseris ante confecta mysteria quosdam populis im- pertiri, imperare ; vel sibi inter Sacerdotes tradere, cum post omnia, quæ aperire non debeo, pax sit necessario indicenda." Why, says le Brun, should he be afraid to discover what was in the Canon, if it was already written, and so easy to be seen ? And at the Conclusion of the Letter he writes, " Reliqua vero quæ scribi fas non erat, cum adfu- eris, interrogati poterimus ediscere." But sure if there had been then a written Canon, it would not have been a Crime for the Pope to have sent a Copy of it to a Bishop. It could have been no greater Offence to have written it than to have imparted it by Word of Mouth. However, in the Time of Pope Leo, that is about the Year 440, Le Brun finds the Liturgy mentioned as a written Form. From whence he infers that it was first permitted to be written between the Years 416 and 440. But then he observes that Pope Innocent and others teach that this Prayer of Consecration, though not suffered to be written, was derived from St. Peter, and preserved by oral Tradition, and was known only to the Initiated. That Justin Martyr, Irenæus, Tertullian, Cyprian, Cyril of Jerusalem, all speak of a Prayer by which God is desired to make the Bread and Wine the Body and Blood of Christ, but none of them pretend to tell you, the Form of Words*



used for that purpose. Since the Liturgies were written, we see the Form in all those that can be called ancient, to be the same in Sense, though different in Words, as whatever is handed down by oral Tradition only, will be. Le Brun observes that the only Difference between the Roman and Eastern Liturgies is, that the Eastern Liturgies have placed this Invocation after the Words Hoc est Corpus, &c. and the Roman places it before those Words. This he says was the Order they learned from St. Peter, who herein exactly followed what our Saviour did, who first blessed and brake, and then said, Take, eat, this is my Body, &c. But the other Apostles taught their Disciples first to pronounce the Institution, and then to pray for the Elements that they might be changed into the Body and Blood of Christ. In all the Liturgies the Words of Institution are pronounced, and the Invocation; this is all that appears uniform and essential. But it seems Mr. Johnson has observed, that the Roman Missal had an express Invocation for the Descent of the holy Ghost in the fifth Century, because Pope Gelasius says, In hanc, scilicet in divinam transeunt, Spiritu Sancto perficiente, Substantiam, and hence supposes this express Invocation of the holy Ghost was laid aside by Pope Gregory in the sixth Century. But le Brun, though I believe he never heard of Mr. Johnson's Book, has obviated this Objection, and has produced several Authors as low as the ninth Century, who have written on the Roman Canon, and all speak of the Bread and Wine being made the Body and Blood by the Operation of the Holy Ghost. I will transcribe one Instance from Florus of Lyons, called for his great Learning Magister, he expounds the Words Quam oblationem tu Deus, &c. Oratur Omnipotens Deus, ut oblationem suis sacris altaribus impositam, & tantum precibus commendatam, ipse per virtutem Spiritus descendentis ita legitimam & perfectam Eucharistiam efficiat. From these Words of Florus there is certainly as much Reason to believe there was an express Invocation for the Descent of the Holy Ghost in the ninth Century, as we have from the Words of Gelasius to believe it was in the fifth. This Invocation is implied in the Words of the present Missal, and it does not appear any other Invocation was used in the Time of Pope Gelasius.

Springgrove, Friday, Jan. 20. 174 $\frac{1}{2}$ .

And in another Letter—that he still believed with Renaudot and le Brun, that there was no written Liturgy for the public Use of any Church, until the latter End of the ivth, or Beginning of the vth Century.—That a [very Rev. and] learned Gentleman was of Opinion written Liturgies were much older, and that of Rome as old as any. But (said the Dr.) whether — or I are right, both are equally of Opinion, that the Church of Rome never had a more express Petition for the Descent of the Holy Ghost than she has at present. And in this, every Reader will judge for himself. But as these Sheets may probably fall into the Hands of some, who have never seen that laborious Work of Pere le Brun, here referred to by Dr. B. so the following Passage will let such Readers see in what Esteem that learned Gentleman holds St. James's Liturgy. “ S'il fussoit qu'une Liturgie ne fût pas défectueuse pour  
 “ s'abstenir d'en admettre quelque autre, on auroit pû conclure qu'il ne devoit y avoir nulle  
 “ part d'autre Liturgie que celle de Saint Jâque, que n'est pas défectueuse, & qui est la plus  
 “ ancienne de toutes, puisque c'est celle de Jerusalem, où le Christianisme a pris naissance,  
 “ & où par conséquent les Apôtres ont célébré les divins Mysteres.” *Defense de l'ancien Sentiment sur la Forme de la Consécration de l'Eucharistie, &c. Par le R. P. Le Brun Pretre de l'Oratoire, a Paris 1727. avec Aprobations & Privilege du Roy.* The Sense of these Words, which cannot well be literally translated, is, If a Liturgy's being complete and perfect without any Defect were a sufficient Reason not to admit the Use of any other, one might conclude, that no other Liturgy ought to be used in any Place but that of St. James, which is no ways defective, and which is the most ancient of all, since it is that of Jerusalem, where Christianity was first established, and consequently where the Apostles celebrated the divine Mysteries.

I would now only inform the Readers, that after I had procured from the Compiler, now with God, a Copy of the following Performance, and obtain'd his Consent to make it public,



public, provided any competent Judge, who would submit to peruse it with care, should think it worthy; I had the Pleasure to find a Gentleman in *London* every way well fitted for the Task, who very kindly undertook it. His great Modesty and Diffidence of himself made him ask my Allowance to impart the MS to two others, whom he was pleased to call fitter Judges; from which, however, I begg'd to be excused, at least till he should thoroughly satisfy himself, and favour me with his own Opinion. In the mean time I acquainted my Friend with this Proposal, who, in his Answer to me (dated Annunt. of the blessed Vint. 1743.) said — “As to the MS, I am intirely of your Mind, that the Gentleman to whom you have committed it, should in the first Instance carefully peruse it himself, and give his own Judgment of it, which after he has done I shall be glad to know. The Copy of Lit. *Jac.* which I made use of, is that published by *Fabricius* among his Apocryphals of the New Testament. That of Lit. *Mar.* is both there and in the first Vol of *Renaudotius's* Collection of Oriental Liturgies. Those of *Chryst.* and *Basil* in *Goar's* Eucharology; and the *Clementine* in the Apost. Constit. The *Syriac* Lit. *Jac.* is both in *Fabric.* and *Renaud.* I have cited but few of the Fathers, that having been sufficiently done before by Mr. *Johnson*, &c. The Edit. of *Cyril* I made use of is that published by *Tho. Milles* at *Oxon.* 1703. *Just. Mart.* Ap. 1. Ed. *Grabe.* Dialog. Ed. *Jelb.* Apol. 2. Ed. *Hutchinson*, *Ox.* 1703. *Iren.* Ed. *Grabe.* *Athenagor.* Ed. *Dechair*, *Ox.* 1706. *Clem. Alex.* Ed. *Potter*, *Ox.* As for *Tertullian*, I refer to the Chapters which are the same in all the Editions; and so are the  $\S$ s of *Ignatius's* Epistles. I have also cited *Mabillon de Liturg. Gallic.* in the End of the Preface, Edit. *Paris* 1729. The Fragment of *Irenæus*, published by *Pfaffius*, is not only to be found there, but also in *Fabricius*, Ed. of *Hippolytus*, vol. 2. p. 64. Mr. *Johnson* has published it also in his Vol. II. of his *Unbl. Sacr.* Pref. p. 7, and 8. I have also once cited *Origen cont. Cels.* Ed. *Spencer*, *Cantabrig.* 1658. and *St. Athanas.* Ed. *Colon.* the Pages of which, as far as I have observed, answer to that of the *Paris* Edit. so that he will find the Place refer'd to in either of them; it begins thus—*ἐν οἷς πρὸ πάντων τῶν ὄντων τοῦ κόσμου ἐκείνου ἦν ὁ θεὸς ἐκείνος, &c.* It is in *English* to this Purpose; But above all his Creatures here on Earth he was most abundant in his Mercy to Mankind; for considering that they were not able to subsist for ever by the Condition of their own Nature, he freely bestowed on them something greater than it, and did not simply create them as he did all the brute Animals upon Earth, but made them after his own Image, imparting to them even of the Power of his own Logos, &c. These Books he will easily come at, and they will be as easily consulted. I have taken the *Clem. Lit.* for the *Standard*—and followed Dr. *Hickes's* Rule.—I am persuaded that worthy Gentleman you mention, notwithstanding his Modesty, will be a sufficient Judge of that small Performance, if he think it worth his while to examine it.”—And upon the 17th of *July* 1743, I received a Letter from the worthy Gentleman in whose Hands the MS then was, in which he said,—“I finished the Perusal of Lit. *Jac.* the Week after I returned from *Kent*, and have found no room to alter the Opinion I at first conceived of it: It is in my Opinion a judicious and accurate Performance; the learned (but, alas! much to be lamented) Author, having made use of the only best Method, as I think, to purge it of later Interpolations and Corruptions, and establish the genuine Readings upon the best Authorities the Nature of the Thing is capable of. The Translation is indeed close, but just and expressive; I had some Doubts about a few Words, but upon further Examination was satisfied; and as to the Orthography of the *Greek* one shall rarely meet with any thing in Manuscript so accurate; in a Word, 'tis a valuable Piece of Learning, and Christian, Primitive Antiquity.” And such, 'tis hoped, it will appear to every judicious and candid Reader.—Some particular Account and Character of the excellent Author, together with some other of his Researches into primitive Christianity, may some time be offered to the Publick.



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E R R A T A.

In the Preface, p. iv. lin. 21. *leg.* as p. 2, 3.  
*Ibid.* p. xiii. l. 21. *l. profusissimam.*

P. 3. c. 1. l. 9. *l. μυσαυγῶν.*

P. 4. c. 1. l. 10. *l. your* in majusc. lls.

*our* in smaller Characters.

p. 5. c. 1. l. 24. *l. your* in different Characters.

*Ib.* l. 41. *l. διαλλάγη.*

p. 9. c. 2. after l. 5. *add* Priest.

p. 29. c. 2. l. 14. *l. these*

p. 30. c. 1. l. 8. *l. Ei;*

p. 35. c. 3. l. 12. *l. ἀγίοις*

p. 38. c. 2. l. 14. after *ἐπεὶ* *add* *καὶ*

p. 42. c. 2. l. 32. *l. p. 74.*

p. 43. c. 1. l. 20. *l. p. 47.*

p. 44. c. 1. l. last *read* World."

p. 50. c. 1. l. 13. *l. ἀκατάστατον*

*Ib.* l. 24. *l. καταγγέλλει*

*Ib.* c. 2. l. 5. instead of \* *read* a

*Ib.* l. 17. instead of a, *read* b, and instead of b, *r. c.*

*Ib.* l. 24. instead of c, *read* d.

P. 54. c. 1. l. 8. *l. ἀνόλιν.* *ib.* l. 15. *l. ταύτας.* l. 23.  
*l. ἀμειψίαν.* l. 28. *l. παλαιαρχῶν*

*Ib.* c. 2. l. 15. *l. ἀγίαις*

*Ib.* l. 20. *l. προσεμμελῶν*

p. 57. c. 1. l. 25. *l. θεσία,*

p. 58. c. 2. l. 4. *l. ἀγαθῶς*

*Ib.* *add* in the Marg. See Clem. Alex. p. 793.

p. 59. c. 2. l. 11. *l. καταχρημάτων*

p. 62. c. 2. l. 9. *l. αὐτὸς*

*Ib.* l. 24. *l. καὶ*

p. 66. c. 1. l. 4. *l. Diaconus*

*Ib.* l. 18. *l. ζωπιοῦ*

*Ib.* l. 43. instead of p. 78. *r. p. 82.*

p. 70. c. 1. l. 15. *l. χίλια.* *Ib.* l. 28. penult. word

*l. πᾶσιν*

p. 87. c. 2. l. 29. *l. σαλῆ*

p. 103. c. 1. l. 13. *l. ἰναιτῶ*

p. 105. c. 2. l. 9. *l. and good* in small Characters.

*Ib.* marg. Note at the foot of the page l. 1. *l. φησιν.*

p. 117. marg. Note *l. Testimonies* for the Mixture.

p. 118. c. 1. l. 28. *l. Imprisonments,*



THE  
ANCIENT LITURGY  
OF THE  
CHURCH of *Jerusalem, &c.*



The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

\* —————

Sacerdos.

\* Sacerdos.

Ἡ Ἀγάπη τῷ κυρίῳ καὶ Πατρὶ, ἡ χά-  
ρις τῷ κυρίῳ καὶ Θεῷ καὶ ἡ κοινωνία  
καὶ ἡ δωρεὰ τῷ ἁγίῳ Πνεύματι εἰς μέ-  
λη πάντων ἡμῶν.

† Ἡ Ἀγάπη τῷ Πατρὶ, ἡ χάρις τῷ  
Υἱῷ, καὶ ἡ κοινωνία τῷ ἁγίῳ  
Πνεύματι εἰς μέλη πάντων ὑμῶν.

Populus.

Populus.

Καὶ μετὰ τῷ πνεύματι σς.

Καὶ μετὰ τῷ πνεύματι σς.

Sacerd.

Sacerd.

Ἄνω ἡ σῶμα τὸν ἵπν καὶ τὰς καρδίας.

Ἄνω τὰς καρδίας †.

\* —————

Pop.

Ἐχομεν πρὸς τὸ κύριον ||.

Sacerd.

Εὐχαριστήσωμεν τῷ κυρίῳ.

\* *Deest Lit. Syriac. Jacobi Edit. Renaudot.*  
 \* *De Lit. Syriac.*  
 \* *Lege ὡς, Son, as in Lit. Syr.*  
 \* *De Lit. Syr.*  
 \* *L. ὑμῶν, you, as in Lit. Clem. Chrys. and Bas.*  
 though *Lit. Syr.* has also *nobis, us*, but then in it the  
 People answer to this only *Amen*.

\* *De Lit. Syr.*

{ Pop. Habemus ad Dominum.  
 \* *Lit. Syr.* { Sac. Gratias agamus Domino Deo  
 nostro.  
 { Peop. We lift them up unto the Lord.  
 { Priest. Let us give thanks unto the  
 Lord our God.

\* We have still in *Lit. Jac.* (though thrust out of  
 it's due Place, and put into that Part of it which  
 precedes the Anaphora, and which is but a later Ad-  
 dition to the Service of the Church) p. 52. Ed. *Fabric.*  
 inter *Apocryph. Nov. Test.* Diac. Μη τις τῶν κατηχη-  
 μένων· μή τις τῶν ἀμυνήτων· μή τις τῶν μὴ δυναμένων ἡμῶν  
 συνιδεῖσθαι· ἀλλήλους ἐπιστῆτε τὰς θύρας, [add from  
*Lit. Clem.* † Μη τις κατὰ τινος· μή τις ἐν ὑποκρίσει·]  
 'Ορθοί πάντες, add from p. 57. ὡμεν μετὰ φόβου Θεοῦ καὶ  
 κατανύξεως, and from *Lit. Clem.* προσφύγειν. Deacon.  
*Let none of the Catechumens; let none of the Uninitiat-*  
*ed; let none of those who ought not to join in this Ser-*  
*vice stay. Know one another. Keep the Doors.*



St. Cyril in Catech.  
Myst. V.

Ἐωράκατε τὸν Διάκονον τὸν  
νίψασθαι διδόντα τῷ Ἱε-  
ρεϊ, καὶ τοῖς κυκλῶσι τὸ  
θυσιαστήριον Πρεσβυτέροις  
— ἃς ἤκησας τῷ μα-  
καρίῳ Δαβὶδ αὐτὸ τῷ το-  
μυταγογῶντι καὶ λίσσῳ,

**Ν**Ίψομαι ἐν ὁ-  
δαῖς τὰς  
χειράς μου, καὶ κυκλώ-  
σω τὸ θυσιαστήριόν σου  
Κύριε.

— Εἶτα βοᾷ ὁ Διάκονος,  
Ἀλλήλους ἀπολά-  
βετε, καὶ ἀλλήλους ἀ-  
σπαζώμεθα<sup>b</sup>.

— Μετὰ τούτῳ βοᾷ ὁ Ἱερεὺς,  
Ἄνω τὰς καρδίας.

— Εἶτα ἀποκρίνεται,  
Ἐχομεν πρὸς τὸν  
Κύριον.

— Εἶτα ὁ Ἱερεὺς λίσσει,  
Εὐχαριστήσωμεν τῷ  
Κυρίῳ.

<sup>a</sup> This I suppose was  
said by the Bishop and  
Presbyters while they  
washed their Hands. See  
*Lit. Chrys. Ed. Goar. p. 60.*  
<sup>b</sup> Here the Deacons  
brought the δῶρα, Gifts,  
to the Bishop at the Al-  
tar,

The Clementine  
Liturgy.

Sacerdos.

**Ἡ** Χάρις τῷ παν-  
τοκράτῳ  
Θεῷ, καὶ ἡ ἀγάπη τῷ  
Κυρίῳ ἡμῶν Ἰησοῦ  
Χριστῷ, καὶ ἡ κοινωνία  
τῷ ἁγίῳ Πνεύματι  
ἕως μετὰ πάντων ὑ-  
μῶν.

Populus.

Καὶ μετὰ τῷ πνεύ-  
ματι σου.

Sacerdos.

Ἄνω τὸ νῦν.

Pop.

Ἐχομεν πρὸς τὸν  
Κύριον.

Sacerd.

Εὐχαριστήσωμεν τῷ  
Κυρίῳ.

In *Lit. Jac.* the Kiss  
of Peace followed after  
the Priests washing their  
Hands, as we learn from  
St. Cyril; but in this Lit.  
it preceded it, for it be-  
gins thus. Diac. Πρόσ-  
χωιν. Let us attend. Sa-  
cerd.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

† Lit. Chrys. and Basil.

Sacerdos.

**Ἡ** Χάρις τῷ κυρίῳ ἡμῶν Ἰησοῦ Χρισ-  
τῷ, καὶ ἡ ἀγάπη τῷ Θεῷ καὶ πατρὶ,  
καὶ ἡ κοινωνία τῷ ἁγίῳ πνεύματι, εἴη μετὰ  
πάντων ὑμῶν.

Populus.

Καὶ μετὰ τῷ πνεύματι σου.

† Lit. Mar. Ἄνω ἡμῶν τὰς καρδίας.  
Lit. Chrys. and Basil. Ἄνω ἡμῶν τὰς  
καρδίας.

|| So also Lit. Mar. Chrys. and Bas.

Pop.

Ἐχομεν πρὸς τὸν Κύριον.

Sacerd.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

† St. Cypr. de Orat. Dom. p. 152.

Sacerdos { Sursum Corda.  
Plebs — { Habemus ad Dominum.  
Priest — { Lift up your Hearts.  
People { We lift them up unto the Lord.



The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

\* —————

Priest.

THE Love of the <sup>a</sup> Lord and <sup>b</sup> Fa-  
ther, the Grace of the <sup>b</sup> Lord  
and <sup>c</sup> God, and the Communion <sup>d</sup> and  
the Gift of the holy Ghost be with <sup>e</sup>  
us all.

People.  
And with thy Spirit.

Priest.

<sup>f</sup> Let us lift up <sup>your</sup> <sup>our</sup> mind and Hearts.

\* —————

<sup>a</sup> Priest.

† THE Love of the Father, the  
Grace of the Son, and the  
Communion of the holy Ghost be with  
you all.

People.  
And with thy Spirit.

Priest.

Lift up <sup>your</sup> Hearts †.

People.

We lift them up unto the Lord ||.

Priest.

Let us give thanks unto the Lord.

[— † Let none have ought against any one. Let none  
come in Hypocrisy.] Let us all stand upright, — with  
Reverence and godly Fear — to offer.

† St. Mark xi. 25. St. Ignatius Epist. ad Tral. §. 8.  
Μηδεις ὑμῶν κατὰ τὸ πλῆθος τὸ ἑχέτω. Let none of  
you have ought against his Neighbour.

<sup>a</sup> I have inserted this Benediction and Response  
(though not mentioned by St. Cyril) because it is also  
in Lit. Clem. Chrys. and Bas. instead of which Lit.  
Mar. has here, Sacerd. Ὁ Κύριος μετὰ πάντων. Pop. καὶ  
μετὰ τῷ πνεύματι σου. Priest. The Lord be with you all.  
Peop. And with thy Spirit. It followed immediately  
after the Priest's placing the δῶρα Gifts on the Altar.



St. Cyril in Catech.  
Myft. V.

You ſaw the Deacon holding Water to the Biſhop and to the Presbyters who ſtood about the Altar.—Did you not hear the bleſſed *David* teaching you this Myſtery, and ſaying,

**I** Will waſh my Hands in Innocency, and ſo will I compaſs thine Altar, O Lord.

—Then the Deacon calls out,

Embrace one another, and let us kiſs one another <sup>b</sup>.

—Then the Prieſt calls out,

Lift up your Hearts.

—Then you answer,

We lift them up unto the Lord.

—Then the Prieſt ſays,

Let us give thanks unto the Lord.

tar, for St. Cyril adds — σημειον—ἵνα τὸ φιλῆμα τῷ ἀνακραθῇται τὰς ψυχὰς, καὶ πᾶσαν ἐξοριζεν μνησικακίαν. διὰ τούτο ὁ Χρῆστος ἔλεψεν, ἵνα προσφέρῃς τὸ δῶρόν σου ἐπὶ θυσιᾶς ἁγίας, καὶ μνησθῇς—πρῶτον διαλλά-

γηθαι

The Clementine  
Liturgy.

Prieſt.

**T**HE Grace of almighty God, and the Love of our Lord Jeſus Chriſt, and the Communion of the holy Ghoſt be with you all.

People.

And with thy Spirit.

Prieſt.

Lift up your Mind.

People.

We lift it up unto the Lord.

Prieſt.

Let us give thanks unto the Lord.

Part of the Liturgies of St. Mark,  
St. Chryſoſtom, and St. Baſil.

Lit. Chryſ. and Baſ.

Prieſt.

**T**HE Grace of our Lord Jeſus Chriſt, and the Love of God and the Father, and the Communion of the holy Ghoſt be with you all.

People.

And with thy Spirit.

‡ Lit. Mar. Let us lift up our Hearts.

Lit. Chryſ. and Baſil.

Let us lift up our Hearts.

|| So alſo Lit. Mar. Chryſ. and Baſ.

People.

We lift them up unto the Lord.

Prieſt.

Let us give thanks unto the Lord.

cerd. Ἡ εἰρήνη τῷ Θεῷ μετὰ πάντων ὑμῶν. The Peace of God be with you all. Pop. Καὶ μετὰ τῷ πνεύματός σου. And with thy Spirit. Diac. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Salute ye one another

other



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Pop.

Ἄξιον καὶ δίκαιον.

Sacerd.

Ὡς ἀληθῶς ἄξιόν ἐστι καὶ δίκαιον, πρέ-  
πον τε καὶ ὀφειλόμενον σε αἰνεῖν, σε ὑμνεῖν  
σε εὐλογεῖν, σε προσκυνεῖν \*, σε δοξο-

\* De Lit. Syr. & σε εὐλογεῖν ut—te benedicamus, to  
blest Thee, is put before σε ὑμνεῖν, te celebremus, to sing  
Hymns to Thee, [or to celebrate Thee.]

Pop.

Ἄξιον καὶ δίκαιον.

Sacerd.

† Ὡς ἀληθῶς ἄξιόν ἐστι καὶ δίκαιον  
πρέπον τε καὶ ὀφειλόμενον \* σε αἰνεῖν, [σε  
ὑμνεῖν] σε εὐλογεῖν, σε προσκυνεῖν, σε

\* So in the ὕμνος ἑωθινός Morning Hymn (at the  
end of the Psal. in MS. Alex.) αἰνεῖμέν σοι, εὐλογεῖμέν  
σοι, προσκυνεῖμέν σοι, δοξολογεῖμέν σοι, ὑχαριστοῦμέν σοι.  
We praise Thee, we blest Thee, we worship Thee, we  
glorify Thee, we give thanks to Thee.



St. Cyril in Catech.  
Myft. V.

— Εἶτα λίσσιν,

Ἀξίων καὶ δίκαιον.

<sup>1</sup> Μὴ δὲ ταῦτα μνημο-  
νεύομεν. <sup>2</sup> ἔρανθ' καὶ  
<sup>4</sup> γῆς καὶ θαλάσ-

γηθοὶ τῷ ἀδελφῷ σου καὶ τότε  
προσελθὼν προσφέρει τὸ δῶ-  
ρόν σου. ἔκυν τὸ φίλημα,  
διαλλαγὴ ἐστίν. *This Kiss*  
*is a Sign that our Souls*  
*must be united together in*  
*Love, and all Remem-*  
*brance of Injuries banish-*  
*ed; therefore Christ said,*  
*If thou bring thy Gift to*  
*the Altar, and there re-*  
*membreſt — first be re-*  
*conciled to thy Brother,*  
*and then come and offer*  
*thy Gift. This Kiss there-*  
*fore is a Reconciliation.*  
Vid Just. Mart. Ap. 1.  
p. 125.

In that Part of *Lit. Jac.*  
which precedes the Ana-  
phora, it is, Ἀσπήσωμεν  
ἑλληκως ἐν φιλήματι ἀγίῳ.  
*Let us love one another*  
*with a holy Kiss, p. 58.*

<sup>1</sup> This account here  
given by St. Cyril agrees  
so exactly with the *Lit. of*  
*St. James*, (as appears by  
comparing them accord-  
ing to the figures 1, 2, 3,  
&c. wherewith I have  
marked the corresponding  
Particulars) that there can  
be no doubt of it's being  
the Liturgy used in the  
Church of Jerusalem in his  
time.

The Clementine  
Liturgy.

Pop.

Ἀξίων καὶ δίκαιον.

Sacerd.

Ἀξίων ὡς ἀληθῶς  
καὶ δίκαιον πρὸς πάν-  
των ἀνυμνεῖν σε τὸν

other with the holy Kiss.  
Then the Clergy saluted  
the Bishop, and the Men  
of the Laity the Men,  
and the Women the Wo-  
men. Then the Priests  
washed their Hands. Af-  
ter which, Diac. Μή τις  
τῶν κατήχευμένων· μή τις  
τῶν ἀκροαμένων· μή τις τῶν  
ἀπίστων· μή τις τῶν ἱερο-  
διδάκτων· Μή τις κατὰ τι-  
νὰ· μή τις ἐν ὑποκρίσει.  
Ὁρθεὶ πρὸς κύριον μέλα φέ-  
ρα καὶ τρόμου ἰσῶτις ὡμεν  
προσφέρειν. Ὡς γινόμενων,  
οἱ Διάκονοι προσαγέτωσαν  
τὰ δῶρα τῷ Ἐπίσκοπῳ πρὸς  
τὸ θυσιαστήριον—εὐξάμενοι·  
ἐν καθ' ἑαυτὸν ὁ Ἀρχιερεὺς  
ἀμα τοῖς ἱερεῦσι—καὶ εὐχὰς  
πρὸς τὸ θυσιαστήριον, τὸ τρό-  
παιον τῷ θάυρῳ κατὰ τὴν  
μετέωρον τῇ χειρὶ ποιησάμε-  
νοι, εἰπάτω, Ἡ χάρις,  
&c. *Let none of the Ca-*  
*techumens; let none of the*  
*Hearers; let none of the*  
*Unbelievers; let none of the*  
*Heterodox stay:—Let*  
*none have ought against*  
*any one; Let none come in*  
*Hypocrisy. Let us stand*  
*upright before the Lord,*  
*with fear and trembling,*  
*to offer. When this is done,*  
*let the Deacons bring the*  
*Gifts to the Bishop at the*  
*Altar.—Then let the High-*  
*Priest, having prayed se-*  
*cretly by himself (and like-*  
*wise the Priests) and stand-*  
*ing at the Altar, make the*  
*Sign of the Cross upon his*  
*Forehead with his Hand,*  
*and say, The Grace, &c.*

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

Pop.

Ἀξίων καὶ δίκαιον.

† *Lit. Mar.* Ἀληθῶς γὰρ ἄξιόν ἐστιν  
καὶ δίκαιον, ὅσιόν τε καὶ ἄρεσκον καὶ ταῖς ἡμε-  
τέραις ψυχαῖς ἐπωφελες, ὁ ὢν δέσποτα,



The present Liturgy of St. James.

People.

It is meet and right.

Priest.

It is very meet, right, and our  
bounden Duty to praise Thee, to sing  
Hymns to Thee, to bless Thee, to  
worship

The ancient Liturgy of the Church  
of Jerusalem.

People.

It is meet and right.

Priest.

† It is very meet, right, and our  
bounden Duty<sup>a</sup> to praise Thee, [to  
sing Hymns to Thee,] to bless Thee,  
to



St. *Cyrl* in Catech.  
Myft. V.

The *Clementine*  
Liturgy.

Part of the Liturgies of St. *Mark*,  
St. *Chryfoftom* and St. *Bafil*.

— Then you fay,  
It is meet and  
right.

People.  
It is meet and  
right.

People.  
It is meet and right.

\* Then we make men-  
tion of <sup>2</sup> Heaven,  
and <sup>4</sup> the Earth

It is very meet  
and right before  
all things to fing

† Lit. *Mar*. It is very meet and  
right, holy and becoming, and pro-  
fitable to our Souls, O eternal Lord



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

λογεῖν, σοὶ εὐχαρισεῖν τῷ πάσης κτίσεως  
 ἐρατῆς τε καὶ ἀοράτης δημιουργῷ<sup>b</sup> τῷ θη-  
 σαυρῷ τῶν αἰώνιων ἀγαθῶν, τῇ πηγῇ  
 τῇ ζωῆς καὶ τῇ ἀθανασίας, τῷ πάντων Θεῷ  
 καὶ δεσπότη<sup>c</sup>. ἐν ὕμνοις<sup>e</sup> οἱ ἄνθρωποι τῶν ἁ-  
 γίων, καὶ πάντα ἡ δύναμις αὐτῶν ἡλίας τε καὶ  
 σελήνη, καὶ πᾶς ὁ τῶν ἁγίων χορός· γῆ<sup>d</sup>,  
 θαλάσσα, καὶ πάντα τὰ ἐν αὐτοῖς. <sup>e</sup> Ἱερου-  
 σαλὴμ ἡ ὑπεράνω<sup>f</sup> πανήγυρις<sup>g</sup>, ἐκκλησία περιβόλου  
 ἀπογεγραμμένη ἐν τοῖς ἁγίοις, πνεύματα δικαίων καὶ  
 προσφύτων, ψυχὰς μαρτύρων καὶ ἀποστόλων. \* Ἀγγε-  
 λοι, Ἀρχάγγελοι, Θρόνοι, Κυριότητες, Ἀρχαί  
 τε καὶ Ἐξουσίαι, καὶ Δυνάμεις Φοβεραί, καὶ τὰ  
 Χερσίδι πολυύμνατα, καὶ τὰ ἐξαπτέρυγα  
 Σεραφίμ, ἃ ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτει τὰ  
 πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ πτέρυξι  
 τὰς πόδας, καὶ ταῖς δυσὶν ἰστιάμεθα κέκρα-  
 γεν ἕτεροι πρὸς ἕτερον ἀκαταπαύστως σέ-  
 μασι<sup>h</sup> ἀσιγήτοις δοξολογίαις, τὸν ἐπι-  
 νίκιον ὕμνον τῇ μεγαλοπρεπείᾳ σου δόξης.  
 λαμπρᾷ τῇ Φωνῇ ἁδοῖα, βεῶν<sup>i</sup>, ἡ δοξο-  
 λογῶν<sup>j</sup> κεκραγέτα καὶ λέγοντα,

δοξολογῶν, σοὶ \* εὐχαρισεῖν τῷ<sup>k</sup> πά-  
 σης κτίσεως<sup>b</sup> ἐρατῆς τε καὶ ἀοράτης δημιερ-  
 γῷ, [τῷ θησαυρῷ τῶν αἰώνιων ἀγαθῶν,  
 τῇ πηγῇ τῇ ζωῆς καὶ τῇ ἀθανασίας, τῷ  
 πάντων Θεῷ καὶ δεσπότη<sup>c</sup>] ἐν ὕμνοις<sup>e</sup> οἱ  
 ἄνθρωποι<sup>g</sup> οἱ ἄνθρωποι τῶν ἁγίων, καὶ πάντα  
 ἡ δύναμις αὐτῶν. <sup>3</sup> ἡλίας τε καὶ σελήνη,  
 καὶ πᾶς ὁ τῶν ἁγίων χορός· <sup>4</sup> γῆ<sup>d</sup> καὶ θα-  
 λάσσα, καὶ πάντα τὰ ἐν αὐτοῖς. <sup>†</sup> <sup>5</sup> Ἀγγε-  
 λοι, <sup>6</sup> Ἀρχάγγελοι, <sup>7</sup> Θρόνοι, <sup>8</sup> Κυριότητες,  
<sup>9</sup> Ἀρχαί τε καὶ <sup>10</sup> Ἐξουσίαι, καὶ <sup>11</sup> Δυνά-  
 μεις φοβεραί, καὶ τὰ <sup>12</sup> Χερσίδι πολυύμ-  
 νητα, καὶ τὰ ἐξαπτέρυγα <sup>13</sup> Σεραφίμ, ἃ  
 ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτει τὰ  
 πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ πτέρυξι  
 τὰς πόδας, καὶ ταῖς δυσὶν ἰστιάμεθα<sup>f</sup> κέκραγεν  
 ἕτεροι πρὸς ἕτερον ἀκαταπαύστως σέ-  
 μασι<sup>h</sup> ἀσιγήτοις δοξολογίαις<sup>j</sup> [[τὸν ἐπινίκιον ὕμνον  
 τῇ μεγαλοπρεπείᾳ σου δόξης λαμπρᾷ τῇ  
 Φωνῇ ἁδοῖα]] βεῶν<sup>i</sup>, [[δοξολογῶν<sup>j</sup>], κε-  
 κραγέτα]] καὶ λέγοντα,

<sup>b</sup> De Lit. Syr.<sup>c</sup> Lit. Syr. adds Coelum & The Heaven and.<sup>d</sup> Lit. Syr. adds & and.<sup>e</sup> De Lit. Syr.<sup>f</sup> De Lit. Syr. and I reckon all from (e) to have been added since St. Cyril's time, otherwise he, who omits no Occasion of mentioning whatever may make for the Honour of Jerusalem (as this certainly doth that the Church in Heaven should have the same Name given it) would not in all Probability have omitted it.<sup>g</sup> Theologia non conticecente, uninterrupted Theology—Lit. Syr.<sup>h</sup> De Lit. Syr.<sup>i</sup> Angeli, Archangeli, Principatus, Potestates, Throni, Dominationes, Virtutes coelestes, & mundo superiores Exercitus coeli. Angels, Archangels, Principalities, Authorities, Thrones, Dominions, celestial Powers, and the Armies of Heaven that are above this World.<sup>k</sup> f. λογικῆς τε καὶ ἀλόγης, rational and irrational, is to be added from St. Cyril.<sup>†</sup> I have inserted this from Lit. Syr.<sup>†</sup> I have added καὶ, and, from Lit. Syr.<sup>†</sup> See Note (E) in the other Column.<sup>f</sup> Perhaps all from this to καὶ λέγοντα and saying, may have been added; and if so, instead of ἃ καὶ, and κατακαλύπτει cover, read κατακαλύπτεισιν covering, without ἃ καὶ. [And in the English, instead of they sh. read saying. But by comparing this with Lit. Clem. I am rather inclin'd to think that no more is to be suspected as an Addition but that part of it which I have inclosed in double Hooks: Unless we suppose that what follows λέγοντα saying, in that Lit. has also been added.<sup>g</sup> f. ἀσιγήτων Θεολογία uninterrupted Theology, as in Lit. Syr. or ἀσιγήτοις Θεολογίαις uninterrupted Theologies, as in Lit. Mar. Thus St. Cyril calls this Trisagion τὴν παραδοθεῖσαν ἡμῖν ἐκ τῶν Σεραφίμ Θεολογίαν, the Theology delivered to us by the Seraphim; and, De occurfu Domini, if it be his, τὰτο Θεολογίᾳ τὰ Σεραφίμ.



St. Cyril in Catech.  
Myft. V.

σης, <sup>3</sup> ἡλίς καὶ σελή-  
νης ἄστρον καὶ <sup>1</sup> πά-  
σης τῆς κτίσεως λογικῆς  
τε καὶ ἀλόγου, ὁρατῆς τε  
καὶ ἀόρατης, <sup>5</sup> Ἀγγέ-  
λων, <sup>6</sup> Ἀρχαγγέλων,  
<sup>11</sup> Δυνάμεων, <sup>8</sup> Κυ-  
ριοτήτων, <sup>9</sup> Ἀρχῶν,  
<sup>10</sup> Ἐξουσιῶν, <sup>7</sup> Θρόνων,  
τῶν <sup>12</sup> Χερσείων τῶν  
<sup>b</sup> πολυπροσώπων δυνά-  
μει, — μνημονεύομεν καὶ τῶν  
<sup>13</sup> Σεραφίμων ἃ ἐν πνεύ-  
ματι ἀγίῳ ἰδεάσασθαι ὁσάκις  
παρισηκότα κίχλω τῷ Θεῷ  
καὶ ταῖς μὲν  
δυσὶ πτέρυξι καὶ ἀ-  
καλύπτου τὰ πρόσ-  
ωπον, ταῖς δὲ δυσὶ  
τῶν πτέρων, καὶ  
δυσὶ πτερίδα, καὶ  
λέγουσα,

<sup>b</sup> I have here followed  
M. S. *Ree*, which gives us  
the true Reading, that  
which is in the Text of  
St. Cyril being plainly cor-  
rupted in this Place.

The Clementine  
Liturgy.

ὦντως ὦντα θεῶν <sup>a</sup> — σὲ  
προσκυνῶσιν ἀνάγειθ-  
μι σεραφίαι Ἀγγέ-  
λων, Ἀρχαγγέλων,  
Θρόνων, Κυριοτήτων,  
Ἀρχῶν, Ἐξουσιῶν,  
Δυνάμεων, Σεραφίμων  
αἰωνίων τὰ Χερσείμ,  
καὶ τὰ ἐξαπτέρυγα Σε-  
ραφίμ, ταῖς μὲν δυσὶ  
κατακαλύπτου τὰς  
πύδας, ταῖς δὲ δυσὶ  
τὰς κεφαλὰς, ταῖς  
δὲ δυσὶ πτερίδα καὶ  
λεγόμενα <sup>b</sup> ἅμα χι-  
λίας χιλιάσιν <sup>c</sup> ἀρ-  
χαγγέλων καὶ μυριάς  
μυριάσιν ἀγγέλων,  
ἀκαταπαύτως καὶ ἀσι-  
γήτως βοῶσιν

<sup>a</sup> Here follows a very  
long Thanksgiving, which  
I have omitted, not on-  
ly because of it's great  
Length, but also because  
the Compiler of the *Apostl.*  
*Constit.* seems to me to  
have so tamper'd with it,  
that it is not easy to di-  
stinguish his Additions and  
Alterations from what has  
been originally in it.

<sup>b</sup> Perhaps what here fol-  
lows may have been add-  
ed from *Dan.* vii. 10. and  
*Rev.* v. 11. the Angels and  
Archangels being menti-  
oned immediately before.

<sup>c</sup> De M. S. V.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

κύριε θεέ, πάτερ παντοκράτορ, σὲ αἰνεῖν,  
σὲ ὑμνεῖν, σοὶ εὐχαριστεῖν, σοὶ ἀνθομολο-  
γεῖσθαι — τῷ πνεύματι καὶ ἔρανόν, καὶ τὰ  
ἐν τῷ ἔρανῳ, γῆν, καὶ τὰ ἐν τῇ γῇ, θά-  
λασσαν, πηγὰς, ποταμούς, λίμνας, καὶ πάντα  
τὰ ἐν αὐτοῖς —

Lit. Chrys. Ἀξίων καὶ δίκαιον σὲ ὑμνεῖν,  
σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ εὐχαριστεῖν, σὲ  
προσκυνεῖν ἐν παντί τέπῳ καὶ σεμνότητι  
σε, —

Lit. Bas. — Ἀξιόν ὡς ἀληθῶς, καὶ δίκαιον,  
καὶ ὀρθρον τῇ μεγαλειότητι καὶ ἀγιοσυμ-  
σχίᾳ, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ  
προσκυνεῖν, σοὶ εὐχαριστεῖν, σὲ δοξάζειν τὸν  
μόνον ὦντως ὦντα θεόν —

† What answers to this in Lit. Mar. is  
Σὺ γὰρ εἶ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας,  
καὶ δυνάμεως, καὶ κυριότητος, καὶ πατρὸς ἐν ἡμέ-  
τῃ, ἐνομαζόμενος, ὁ μόνος ἐν τῷ αἰῶνι τῷ τῷ,  
ἀλλὰ καὶ ἐν τῷ μέλλοντι. Σοὶ παραστήκωσι  
χιλίας χιλιάδες, καὶ μυρία μυριάδες ἁγίων  
ἀγγέλων καὶ ἀρχαγγέλων σεραφίαι. Σοὶ πα-  
ραστήκωσι τὰ — πολυόμματα Χερσείμ, καὶ τὰ  
ἐξαπτέρυγα Σεραφίμ, ἃ δυσὶ μὲν πτέρυξι τὰ  
πρόσωπα καλύπτουσι, καὶ δυσὶ τῶν πτέρων, καὶ  
δυσὶν ἰπτάμενα, καὶ κέκραγεν ἕτερον πρὸς τὸ

† *Irenæus* L. 2. c. 54. Enarrent numerum Angelorum,  
& ordinem Archangelorum, demonstrent Thronorum  
Sacramenta, & doceant diversitates Dominationum,  
Principatum, & Potestatum atque Virtutum. *Let them*  
*tell the Number of the Angels, and the Order of the Arch-*  
*angels, let them shew the Mysteries of the Thrones, and teach*  
*us the Differences of the Dominions, Principalities, Authori-*  
*ties and Powers.* [ *Nota Fuard. in loc.* Quibus si addas  
C 2 Cherubim



The present Liturgy of St. *James*.The ancient Liturgy of the Church  
of *Jerusalem*.

worship Thee, <sup>a</sup> to glorify Thee",  
to give Thanks unto Thee, the Maker  
of all Creatures visible and invisible;  
<sup>b</sup> the Treasure of eternal good Things;  
the Fountain of Life and Immortality,  
the God and Governour of the Uni-  
verse". To whom <sup>c</sup> the Heaven of  
Heavens sing Praise, with all their  
Hosts: the Sun and Moon, and the  
whole Choir of Stars: The Earth,  
<sup>d</sup> Sea, and all things that are in them:  
\* *Jerusalem* the heavenly <sup>e</sup> Assembly", the Church of  
the first-born that are written in Heaven, <sup>f</sup> the Spirits  
of just Men and Prophets, the Souls of Martyrs and  
Apostles." \* The Angels, Archangels,  
Thrones, Dominions, Principalities,  
Authorities, and tremendous Powers;  
The many-eyed Cherubim, and the  
Seraphim with six Wings, who with  
twain cover their Faces, and with twain  
their Feet, and with twain they fly,  
crying one to another, with never-ceas-  
ing Voices, <sup>h</sup> and uninterrupted Shouts  
of Praise", singing with a loud Voice  
the triumphal Hymn to thine exalted  
Glory, shouting, <sup>i</sup> glorifying", crying  
aloud, and saying,

to worship Thee, to glorify Thee,  
to give Thanks to Thee, the Maker  
of <sup>a</sup> all Creatures <sup>b</sup> visible and invis-  
ible; [the Treasure of eternal good  
Things; the Fountain of Life and Im-  
mortality, the God and Governour of  
the Universe;] To whom <sup>c</sup> the Hea-  
ven and" the Heaven of Heavens sing  
Praise, with all their Hosts: <sup>3</sup> The  
Sun and Moon, and the whole Choir  
of Stars: <sup>4</sup> The Earth, <sup>d</sup> and" Sea,  
and all things that are in them:  
<sup>†</sup> <sup>e</sup> <sup>5</sup> The Angels, <sup>6</sup> Archangels,  
<sup>7</sup> Thrones, <sup>8</sup> Dominions, <sup>9</sup> Principa-  
lities, <sup>10</sup> Authorities, and <sup>11</sup> tremen-  
dous Powers: The <sup>12</sup> many-eyed Che-  
rubim, and the <sup>13</sup> Seraphim with six  
Wings, who with twain cover their  
Faces, and with twain their Feet, and  
with twain they fly, <sup>f</sup> crying one to  
another, with never-ceasing Voices,  
<sup>g</sup> and uninterrupted Shouts of Praise",  
[[singing with a loud Voice the trium-  
phal Hymn to thine exalted Glory,  
shouting, glorifying, crying aloud,]]  
and saying,

Φ. μ. This [*Child*] the Seraphim theologise [i. e. celebrate  
his Divinity] p. 323.

\* Vid. Just. M. Dial. p. 119, 120.



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryſoſtom and St. Baſil.

and Sea, 3 the Sun and Moon, the Stars, and 4 all Creatures rational and irrational, viſible and inviſible, the 5 Angels, 6 Archangels, 7 Powers, 8 Dominions, 9 Principalties, 10 Authorities, 11 Thrones, of 12 the Cherubim with 13 <sup>b</sup> many Eyes in power,—we make mention alſo of 14 the Seraphim which *Iſaiab* ſaw in the holy Spirit ſtanding about the Throne of God, and with two Wings covering their Faces, and with two their Feet, and with two flying, and ſaying,

\* Or, many Faces.

Hymns to Thee the true God<sup>a</sup>—  
—The innumerable Hoſts of Angels, Archangels, Thrones, Dominions, Principalties, Authorities, Powers, thine everlaſting Armies worſhip Thee, The Cherubim, and the Seraphim with ſix Wings, with twain covering their Feet, with twain their Heads, and with twain flying, and ſaying; <sup>b</sup> together with thouſand thouſands<sup>c</sup> of Archangels, and ten thouſand times ten thouſand of Angels, crying inceſſantly with uninterrupted Shouts of Praise,

God, Father Almighty, to praiſe Thee, to ſing Hymns to Thee, to give Thanks to Thee, to confeſs unto Thee—who madeſt Heaven, and all things that are in Heaven; the Earth, and all things that are in the Earth; the Sea, the Fountains, Rivers, Lakes, and all things that are in them——

*Lit. Chryſ.* It is meet and right to ſing Hymns to Thee, to bleſs Thee, to praiſe Thee, to give Thanks to Thee, to worſhip Thee, in all Places of thy Dominion,——

*Lit. Baſ.* It is very meet and right, and becoming the Majeſty of thy Holineſs, to praiſe Thee, to ſing Hymns to Thee, to bleſs Thee, to worſhip Thee, to give Thanks to Thee, to glorify Thee, the only true God.

‡—*Lit. Mar.*—For thou art above all Principality, Authority, Power, and Dominion, and every Name that is named, not only in this World, but alſo in that which is to come. Thouſand thouſands, and ten thouſand times ten thouſand holy Angels and Archangels, thy Armies, ſtand before Thee. Before Thee ſtand the—many-eyed Cherubim, and the Seraphim with ſix Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to an-

*Cherubim & Seraphim, novem comperies. To which if you add the Cherubim and Seraphim, you will find nine Orders.] But theſe different Names taken from different Places of Scripture, do not prove that there are exactly ſo many angelical Orders, for ſome of them may perhaps coincide.*



The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Pop.

"ΑγιϞ, "ΑγιϞ, "ΑγιϞ, \* Κύριε" Σα-  
βαώθ, πλήρης ὁ ἔρανός καὶ ἡ γῆ τῆς δόξης  
σου. Ὡσαννά ὁ ἐν τοῖς ὑψίστοις· εὐλογη-  
μένϞ ὁ ἐρχόμενϞ ἐν ὀνόματι Κυρίου· Ὡσαν-  
νά ὁ ἐν τοῖς ὑψίστοις.

Sacerd.

"ΑγιϞ εἰ βασιλεῦ τῶν αἰώνων, καὶ πά-  
σης ἀγιοσύνης <sup>b</sup> κύριε καὶ δαΐηρ· "ΑγιϞ καὶ

Pop.

† "ΑγιϞ, "ΑγιϞ, "ΑγιϞ, Κύριε  
Σαβαώθ πλήρης ὁ ἔρανός καὶ ἡ γῆ τῆς δό-  
ξης σου.

Ὡσαννά ὁ ἐν τοῖς ὑψίστοις. εὐλογημένϞ  
ὁ ἐρχόμενϞ ἐν ὀνόματι κυρίου. Ὡσαννά ὁ  
ἐν τοῖς ὑψίστοις.

Sacerd.

‡ "ΑγιϞ εἰ βασιλεῦ τῶν αἰώνων, καὶ  
πάσης ἀγιοσύνης δαΐηρ. "ΑγιϞ καὶ ὁ μονο-

\* L. Κύριε, as in St. Cyril and in Lit. Clem. Mar.  
Chrys. and Bas.

<sup>b</sup> De Lit. Syr.



St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

ἕτερον ἀκαταπαύστοις εἰμασι, καὶ ἀσιγήτοις  
θεολογίαις, τὸ ἐπινίκιον καὶ τρισάγιον ὕμνον  
ᾄδοντα, βοῶντα, δοξολογῶντα, κεκραγόντα καὶ  
λέγοντα τῇ μεγαλοπρεπείᾳ σου δόξῃ,

Lit. Chrys. καὶ τοὶ παρεστήκασιν χιλιάδες  
ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερου-  
θίμ, καὶ τὰ Σεραφίμ, ἐξ ἀπέρυγχα, πολυίμ-  
ματα, μετάρτια, πτερῶντα τὸν ἐπινίκιον ὕμνον  
ᾄδοντα, βοῶντα, κεκραγόντα καὶ λέγοντα,

Lit. Bas. σὲ γὰρ αἰνῶσιν ἄγγελοι, ἀρχ-  
ἄγγελοι, θρόνοι, κυριότητες, ἀρχαὶ, ἐξουσίαι,  
δυναμεις, καὶ τὰ πολυίμμηλα Χερουθίμ, σοὶ  
παρίσταται κύκλῳ τὰ Σεραφίμ, ἐξ ἀπέρυγχα  
τῶ ἐνὶ, καὶ ἐξ ἀπέρυγχα τῶ ἐνὶ, καὶ ταῖς μὲν δυσὶ  
κατακαλύπτουσιν τὰ πρόσωπα ἑαυτῶν, ταῖς  
δὲ δυσὶ τὰς πόδας, καὶ ταῖς δυσὶ πηλόμενα,  
κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαταπαύ-  
στοις εἰμασι, ἀσιγήτοις δοξολογίαις τὸν  
ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγόντα,  
καὶ λέγοντα.

Pop.

"Αγιου, "Αγιου,  
"Αγιου, Κύριε Σα-  
βαώθ \* \* \* \*

"Αγιου, "Αγιου,  
"Αγιου, Κύριε Σα-  
βαώθ πλήρης ὁ ἔ-  
ρανός καὶ ἡ γῆ τὴν δόξην  
αὐτοῦ. εὐλογῆτός ἐστις  
τὰς αἰῶνας. Ἀμήν.

Sacerd.

"Αγιου γὰρ εἰ ὡς  
ἀληθῶς, καὶ πανά-

† So it is also in Lit. Chrys. and Bas.

But Lit. Mar. has only "Αγιος, "Αγιος,  
"Αγιος, Κύριος Σαβαώθ· πλήρης ὁ ἔρανός καὶ  
ἡ γῆ τὴν ἀγίαν σου δόξην. And then the  
Priest subjoins, πλήρης [γὰρ] ἐσιν ὡς ἀλη-  
θῶς ὁ ἔρανός, καὶ ἡ γῆ τὴν ἀγίαν σου δόξην  
διὰ τὴν ἐπιφανείαν—

‡ Lit. Chrys. "Αγιος εἰ καὶ πανάγιος, σὺ,  
καὶ ὁ μονογενὴς σου υἱός, καὶ τὸ πνεῦμά σου τὸ  
ἅγιον, ἅγιος εἰ—

Lit. Bas. "Αγιος εἰ ὡς ἀληθῶς καὶ πα-  
νάγιος, καὶ ὅτι ἐστὶ μέτρον τῇ μεγαλοπρεπείᾳ  
τῆς ἀβυσσότητος σου, καὶ ὅτι ἐστὶς ἐν παντί τοῖς

\* Here St. Cyril, with-  
out taking any notice of  
the following Thankf-  
giving introductory to  
the Words of Institution,  
of the Words of Institu-  
tion themselves, or of  
the Prayer of Oblation,  
passeth immediately to  
the Invocation, thus, διὰ  
τῆτο γὰρ τὸν παραδοδι-  
σαι ἡμῖν ἐκ τῶν Σεραφίμ  
δοξολογῶν



The present Liturgy of St. *James*.

The ancient Liturgy of the Church  
of *Jerusalem*.

People.

Holy, Holy, Holy, Lord of Sabaoth,  
Heaven and Earth are full of thy  
Glory.

Hofanna in the highest: Blessed be  
he that cometh in the Name of the  
Lord: Hofanna in the highest,

Priest.

Holy art thou, O eternal King, and  
the <sup>b</sup> Lord and" giver of all holiness: Holy  
is

People.

† Holy, Holy, Holy, Lord of  
Sabaoth, Heaven and Earth are full of  
thy Glory.

Hofanna in the highest: Blessed be  
he that cometh in the Name of the  
Lord: Hofanna in the highest.

Priest.

‡ Holy art thou, O eternal King,  
and the Giver of all Holiness: Holy is  
thine



St. Cyril in Catech.  
Myſt. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryſoſtom and St. Baſil.

other with never-ceaſing Voices, and uninterrupted Theologies, ſinging the triumphal and thrice holy Hymn, ſhout- ing, glorifying, crying aloud and ſaying to thine exalted Glory,

*Lit. Chryſ.*—although thouſands of Archangels, and ten thouſands of Angels ſtand before thee, the Cherubim, and the Seraphim, with ſix Wings, and many Eyes, aloft, upon the Wing ſinging the triumphal Hymn, ſhout- ing, crying aloud, and ſaying,

*Lit. Baſ.* The Angels, Archangels, Thrones, Dominions, Principalities, Au- thorities, Powers, and the many-eyed Cherubim, praiſe Thee; before Thee ſtand round the Seraphim, each of them with ſix Wings, who with twain cover their Faces, with twain their Feet, and with twain they fly, crying one to an- other with never-ceaſing Voices, and uninterrupted Shouts of Praiſe, ſinging the triumphal Hymn, ſhout- ing, crying aloud, and ſaying,

People.

Holy, Holy,  
Holy, Lord of Sa-  
baoth, \* \* \* \*

Θεολογίαν ταύτην λέγομεν,  
ὅπως κοινωνοὶ τῆς ὑμνωδίας  
ταῖς ὑπερκοσμίαις γενώμεθα  
τῶν ἁγίων· ἵνα ἁγιάσκηται  
ἡ ψυχὴ διὰ τῶν πνευματικῶν  
τῶν ὑμνῶν παρακαλῶμεν,  
&c. for we therefore ſay  
this Theology delivered to  
us by the Seraphim, that  
in our Hymns we may com-  
municate with the heavenly  
Hoſt; that ſo ſanctifying  
ourselves

Holy, Holy,  
Holy, Lord of Sa-  
baoth, Heaven and  
Earth are full of  
his Glory. Bleſſed  
be he for ever-  
more. Amen.

Prieſt.

For thou art  
truly holy and

† — Lin. 2. — *Lit. Mar.*—Holy,  
Holy, Holy, Lord of Sabaoth, Heaven  
and Earth are full of thy holy Glory—  
[for] Heaven and Earth are indeed  
full of thy holy Glory, by the Mani-  
feſtation——

‡ *Lit. Chryſ.* Holy, and moſt holy  
art Thou, and thy only begotten Son,  
and thy Holy Spirit, Holy art Thou—

*Lit. Baſ.* Thou art truly holy and  
moſt holy, and the Maſteſty of thy  
Holineſs is unlimited; Thou art holy



## The present Liturgy of St. James.

ὁ μονογενὴς σὺ υἱὸς, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' ὃ τὰ πάντα ἐποίησας· Ἄγιον δὲ καὶ τὸ Πνεῦμά σὺ τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σὺ τῷ Θεῷ. Ἄγιος εἶ παντοκράτωρ, παντοδυνάμει, ἁγὰθὲ, φοβερὲ, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν· ὁ ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν· ὁ χαριστάμην· αὐτῷ τὴν τῷ παραδείσῳ ἀπόλαυσιν· παραβάλα δὲ τὴν ἐνβολὴν σὺ, καὶ ἐκπεσόνα, τῷτον ὃ παρεῖδες ὃδὲ ἐγκατέλιπες ἁγὰθὲ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνῶ πατὴρ, ἐκάλεσας αὐτὸν διὰ νόμῳ, ἐπαιδαλώθησας αὐτὸν διὰ τῶν προ-

\* In *Lit. Syr.* *terribilis, bonus, cum unigenito filio tuo, qui passionum particeps fuit, & maxime propter hominem figmentum tuum, quem e terra formasti, & concessisti illi delicias paradisi: terrible, good, together with thy only begotten Son, who became passible, and that for the sake of Man the Workmanship of thy Hands, whom thou didst form out of the Earth, and gavest him the Delights of Paradise.*

† *Lit. Syr.* & and, as above.

## The ancient Liturgy of the Church of Jerusalem.

γῆς σὺ υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' ὃ τὰ πάντα ἐποίησας. Ἄγιον δὲ καὶ τὸ Πνεῦμά σὺ τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σὺ τῷ Θεῷ. Ἄγιος εἶ παντοκράτωρ, παντοδυνάμει, ἁγὰθὲ, φοβερὲ, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν, ἢ || ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν \* ἢ ἢ χαριστάμην· αὐτῷ τὴν τῷ παραδείσῳ ἀπόλαυσιν· παραβάλα ἢ τὴν ἐνβολὴν σὺ, καὶ ἐκπεσόνα τῷτον † ὃ παρεῖδες, ὃδὲ ἐγκατέλιπες ἁγὰθὲ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος πατὴρ, ὃ ἐκάλεσας αὐτὸν διὰ νόμῳ, ἐπαιδαλώθησας αὐτὸν διὰ τῶν προφητῶν. ὕστερον

\* I have omitted ὁ, *who*, because I think the Sense is plainer without it. Vid. *Athan. de Incar. Verb.* p. 56. Ed. *Colon.*

† Why I have omitted καὶ ὁμοίωσιν, and *Likeness*, will appear from *Origen. cont. Cels.* l. 4. p. 180. εἰ μὲν τοι εἰκόνη [Κεῖνος] διαφορὰν τῇ κατ' εἰκόνα θεῷ γινώσκαι τὸν ἄνθρωπον, πρὸς τὴν κατ' ὁμοίωσιν. καὶ ὅτι ἀνατίθεται εἰσηκίαι ὁ Θεός, Πειστήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμῶν· ἰποῖσιν δὲ ὁ Θεὸς τὸν ἄνθρωπον κατ' εἰκόνα Θεοῦ, ἀλλ' ἔτι καὶ κατ' ὁμοίωσιν ἔστη. If [Celsus] had known the Difference betwixt Man's being made after the Image of God, and being after his Likeness; and that it is written that God said, Let us make Man after our Image and Likeness; and God made Man after the Image of God, but and after his Likeness is not now added. And thus also it will better answer to what comes afterwards in this Hymn, ἵνα ἰδῶν τὴν σὴν ἀνασῶντὴ εἰκόνα, that by his coming he might renew thy Image in us, without any mention of ὁμοίωσιν *Likeness*.

‡ I have put καὶ, and, instead of ὁ, *who*, from *Lit. Syr.*

† St. Cyr. p. 152. ὃς ἐπεριδεῖν τὸ γένος ἡμῶν ἀπορί-  
κνουν, did not despise lost Mankind.

‡ Though it be thus also not only in *Lit. Syr.* but in *Lit. Mar.* yet since the Apostle, *Gal. iii.* ascribes the παιδαγωγία *Pedagogy* to the Law, I would rather incline to read it ἐπαιδαλώθησας αὐτὸν διὰ νόμῳ, ἐκά-  
λεσας αὐτὸν [or rather ἱθαλῆσας αὐτῷ, *Heb. i.*] διὰ  
τῶν προφητῶν; train him up by the Pedagogy of the Law,  
and recal him [or rather, speak unto him] by the Pro-  
phets; or yet more simply, ἐπαιδαλώθησας αὐτὸν διὰ  
νόμῳ καὶ προφητῶν; and train him up by the Pedagogy of the  
the



St. Cyril in Catech.  
Myst. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

\* \* \* \* \*

ourselves with these spiritual Hymns, we may invoke, &c. as p. 26. But we are not therefore to think that any of these was then wanting in the Liturgy of the Church of Jerusalem: For as to the Words of Institution, the primitive Church always thought them necessary to the Consecration of the Eucharistick Elements, though they did not think them sufficient alone, without the Prayer of Invocation for the Descent of the holy Spirit upon them. Thus St. Chrys. *De prodit. Jud.* Σχημα πληρῶν ἱερῶν ὁ ἱερεὺς, τὰ ἑνὸς φθιγγόμενος ἱκεῖνα, ἢ δὲ δύναμις, καὶ ἡ χάρις τῷ Θεῷ ἐστὶ τὸτό μὲν ἐπὶ τὸ σῶμα, τὸτο τὸ ἑνὸς μιλαζῶν δύνει τὰ προκείμενα. *The Priest fulfilling his Office stands pronouncing those Words, but the Power, and the Grace is of God: This is my Body, that Word changes the Gifts laid in open View.* Yet in other Places he plainly attributes the Consecration to the Invocation of the holy Spirit, and his Descent upon the Elements in consequence thereof, as *L. 3. de Sacerd.* p. 82. *Ed. Hug.* Ἐγὼ γὰρ ὁ ἱερεὺς, ἐπὶ καθαφίαν, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον καὶ τὴν ἱκετηρίαν ἐπὶ αὐτῷ ποιῶται, ὅχι ἵνα τις λαμπρὰς αἰῶνας ἀφιδύσῃ κατανάλωσιν τὰ προκείμενα· ἀλλ' ἵνα ἡ χάρις ὑποπισθῇ τῇ θυσίᾳ, δι' ἡκίνας τὰς ἀπάντων ἀνάληψιν ψυχῶν. *For the Priest stands, not bringing down Fire, but the*

γίως, ὑψίστες καὶ ὑπερυψώμενοι εἰς τὰς αἰῶνας. Ὁ ἅγιος δὲ καὶ ὁ μονογενὴς σου υἱός, ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς [ὁ] Χριστός· ὃς—ἐπεριεῖδε τὸ γένος τῶν ἀνθρώπων ἀπολλύμενον, ἀλλὰ—μὴ νομικὴν παρσίνεσιν, μὴ προφητικὰς ἐλέγχας—εὐδόκησεν αὐτοῖς, γνώμη σῇ, ὁ δημιουργὸς ἀνθρώπων, ἀνθρώπος γινώσκων, —καὶ ἐξευμενίσαστό σε τὸν ἑαυτοῦ Θεόν καὶ πατέρα, —γινώσκοντα ἐκ παρθένης, γινώσκοντα ἐκ σαρκὸς ὁ Θεὸς Λόγος, ὁ ἀλαμπής· ὁ υἱός, —ἐκ πάτερματος Δαβὶδ καὶ Ἀβραάμ, —γένοντα ἐκ μήτρας παρθένης ὁ διαπλάσων πάντας τὰς γυναικείων, καὶ ἐνσαρκώθη ὁ ἄσαρκος, ὁ ἀχρενὼς

ἔργοις σε, ὅτι ἐν δικαιοσυνῇ καὶ κρίσει ἀληθινῇ πάντα ἐπήγαγες ἡμῖν.

|| What answers to this in *Lit. Mar.* is τῷ ποιῶντι τὸν ἄνθρωπον κατ' ἴδιαν εἰκόνα, καὶ κατ' ἰμοιώσιν, ὃ καὶ ἐχαρίσω τὴν ἐν παραδείσῳ τρυφήν, παρὰ δὲ αὐτὴν ἔχοντες ὑπερίδες, καὶ ἐκκατέλιπες ἀγαθὴ, ἀλλὰ πάλιν ἀνεκαλέσω διὰ νόμον, ἐπαδαγωγῆσαι διὰ προφητῶν, ἀνέπλασας καὶ ἀνεκαίνιστας διὰ—τῶν μονογενῶν σε υἱῶν, τῶν Κυρίων καὶ Θεῶν καὶ σωτῆρων ἡμῶν Ἰησοῦ Χριστοῦ.

In *Lit. Bas.* immediately after what is above set down follows, πλάσας γὰρ τὸν ἄνθρωπον κοινῇ λαβὼν ἀπὸ τῆς γῆς, καὶ εἰκόνι τῇ σῇ, ὁ Θεός, τιμήσας, τέθεικας ἐν τῷ παραδείσῳ τῇ τρυφῇ, ἀθανασίαν ζωῆς, καὶ ἀπόλαυσιν αἰωνίων ἀγαθῶν ἐν τῇ τρυφῇ τῶν ἐντολῶν σου ἐπαγγελάμενος αὐτῷ· ἀλλὰ παρὰ χάσας τὸν ἀληθινὸν Θεόν, τῶν κλισαντῶν αὐτὸν, καὶ τῇ ἀπάτῃ τῶν ἐφ' ἑαυτὸν ὑπαχθέντων, νεκρωθέντων τε τοῖς οἰκείοις αὐτοῦ παρὰ πλάσμασι, ἐξώρισας αὐτὸν ἐν τῇ δικαιοκρισίᾳ σου, ὁ Θεός, ἐκ τῶν παρὰ δεισμάτων σου εἰς τὸν κόσμον τῶν, καὶ ἀπέστροφας εἰς τὴν γῆν, ἐξ ἧς ἐλήφθη, οἰκονομῶν αὐτῷ τὴν παλαιὰν γυναικείαν σωτηρίαν τὴν ἐν αὐτῷ τῷ Χριστῷ σου. καὶ γὰρ ἀπεσφράγισας τὸ πλάσμα σου εἰς τέλος, ὁ ἐποίησας ἀγαθὴ,



The present Liturgy of St. *James*.

is thine only begotten Son, our Lord Jesus Christ, by whom thou madest the Worlds: Holy also is thy Holy Spirit, who searcheth all things, even the Depths of thee, O God. Holy art thou who rulest over all, ° Almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; who didst make Man formed out of the Earth after thy own Image and Likeness <sup>d</sup>, who" graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, Thou of thy Goodness didst not despise nor abandon him, but didst discipline him as a merciful Father, recal him by the Law, and train him up by the Pedagogy of the Prophets: And last of

The ancient Liturgy of the Church of *Jerusalem*.

thine only begotten Son, our Lord Jesus Christ, by whom thou madest the Worlds: Holy also is thy Holy Spirit, who searcheth all things, ev'n the Depths of thee, O God. Holy art thou who rulest over all, Almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; <sup>a</sup> || *for thou* didst make Man, formed out of the Earth, after thy own Image \*, <sup>b</sup> and" graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, thou of thy Goodness didst † not despise nor abandon him; but didst discipline him as a merciful Father, ° recal him by the Law, and train him up by the Pedagogy of the Prophets." And last of

*the Law and the Prophets.* Thus St. Cyril, p. 64. ὁ διὰ νόμου καὶ προφητῶν—παιδαγωγῆσαι, who train'd us up—by the Pedagogy of the Law and the Prophets.—Vid. Clem. Alex. *Pæd.* l. 1. c. 11. p. 155.



St. Cyril in Catech.  
Myft. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chryſoſtom, and St. Baſil.

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*holy Spirit, and makes an ample Supplication, not that a Torch let down from above may consume the Gifts laid in open View, but that Grace lighting on the Sacrifice may by it inflame the Hearts of all.* Again, L. 6. p. 234. "Ὅτι ἂν δὲ τὸ Πνεῦμα τὸ ἅγιον καλῶν, καὶ τὴν φρικτωδέστατην ἱερίαν θυσιάαν. When he invokes the holy Spirit, and consummates the tremendous Sacrifice. And Hom. 32. in Cæmet. appellat. "Ὁταν ἱερεὺς πρὸ τῆς τραπέζης ὁ ἱερεὺς τὰς χεῖρας ἀναλίσκων εἰς τὸν οὐρανόν, καλῶν τὸ Πνεῦμα τὸ ἅγιον τὸ παρὰ τοῦ Θεοῦ καὶ ἀψασθαι. When the Priest stands before the Table, stretching out his Hands to Heaven, invoking the holy Spirit to come and give the Contact. Accordingly Greg. Nyssen. Orat. 37. quæ & magna Catechetica dicitur, expressly ascribes the Consecration to both, Ὁ ἅγιος ἀγιασθεὶς διὰ λόγου Θεοῦ καὶ ἰκενέως — πρὸς τὸ σῶμα τῷ Λόγῳ μελαπορεύμενος, καθὼς ἐκτελεῖται ὑπὸ τῷ Λόγῳ, ὅτι τὸ ἐν τῷ σῶμα μυσ. The Bread is sanctified by the Word of God and Prayer [alluding to 1 Tim. iv. 5.] being changed into the Body of the Logos, as it was said by the Logos, that This is my Body. And Origen in Matth. xv. T. 2. p. 27. Sanctificatur per verbum Dei & per obsecrationem. It is sanctified by the Word of God and Prayer. And this may perhaps direct us to understand that difficult Passage in Just. M. Ap. 1. p. 129.

most holy, the highest and most highly exalted for ever. Holy also is thine only begotten Son, our Lord and God, Jesus [the] Christ: who—did not despise lost Mankind, but—after the Admonition of the Law, after the Reproofs of the Prophets, —he who was Man's Creator, was pleased himself, according to thy Will, to become Man, —and to appease thee his God and Father; God the Logos, the beloved Son, being made of a Virgin, and made Flesh, —of the Seed of David and Abraham; —he who forms all that are born, was himself formed in the Womb of a Virgin; he who was without Flesh, was made Flesh; he who was be-

also in all thy Works, for in Righteousness and true Judgment hast Thou done all things to us——

†—*Lit. Mar.*—Who madest Man after thy own Image, and after thy Likeness, and didst graciously give him the Delights of Paradise. And when he had transgressed, thou of thy Goodness didst not despise nor abandon him, but didst again recal him by the Law, and train him up by the Pedagogy of the Prophets, thou didst reform and renew him by—thy only begotten Son, our Lord, and God, and Saviour Jesus Christ.

—*Lit. Bas.*—For thou didst form Man of the Dust of the Earth, and didst honour him with thy Image, O God; thou didst place him in a Paradise of Pleasure promising him immortal Life, and the Enjoyment of eternal good things upon his Observance of thy Commands: But when he disobeyed Thee, the true God who created him, being seduced by the Deceit of the Serpent; and became subject to Death by his own Transgression; Thou, O God, in thy just Judgment, didst banish him out of Paradise into this World, and didst reduce him again to the Earth from which he was taken; yet so as by thy Oeconomy to prepare for him a Regeneration unto that Salvation, which is in thy Christ. For thou didst not for ever cast off thy Workmanship which of thy Goodness thou hadst made, nor forget what thy



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

Φηλῶν. Ὑστερον δὲ αὐτὸν τὸν μονογενῆ σὺ υἱὸν  
 ἃ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐξαπέστα-  
 λας εἰς τὸν κόσμον, ἵνα ἐλθὼν, τὴν σὺν  
 ἀνανεώσῃ ἢ καὶ ἀνεγείρῃ εἰκόνα· ὃς καλεσθῶν ἐκ τῶν  
 ἔρανῶν καὶ σαρκωθεὶς ἐκ Πνεύμα-  
 τος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ δι-  
 ούκ· συναναστραφεὶς τε τοῖς ἀνθρώποις,  
 πάντα ὥκοιόμησε πρὸς σωτηρίαν τῶν ᾧ  
 ἡμῶν μέλλων δὲ τὸν ἐκείσιν ἢ καὶ ζωοποιὸν  
 διὰ σταυρῶν θάνατον ὁ ἀναμάρτητος ὑπὲρ  
 ἡμῶν τῶν ἀμαρτωλῶν κατεδέχεσθαι, ἐν τῇ  
 νυκτὶ ἢ παρεδίδοτο, ἢ μᾶλλον δὲ ἑαυτὸν πα-  
 ρεδίδωκε ὑπὲρ τῶν κόσμου ζωῆς καὶ σωτη-  
 ρίας,

<sup>a</sup> De Lit. Syr.

<sup>b</sup> De Lit. Syr.

<sup>c</sup> De Lit. Syr.

<sup>d</sup> De Lit. Syr.

<sup>e</sup> De Lit. Syr.

δὲ αὐτὸν τὸν μονογενῆ σὺ υἱὸν τὸν Κύριον  
 ἡμῶν Ἰησοῦν Χριστὸν ἐξαπέστειλας εἰς τὸν  
 κόσμον, ἵνα ἐλθὼν, τὴν σὺν ἀνανεώσῃ [καὶ  
 ἀνεγείρῃ] εἰκόνα· \* ὃς καλεσθῶν ἐκ τῶν  
 ἔρανῶν καὶ σαρκωθεὶς ἐκ Πνεύματος ἁγίου  
 καὶ Μαρίας τῆς παρθένου συναναστραφεὶς  
 τε τοῖς ἀνθρώποις, πάντα ὥκοιόμησε πρὸς  
 σωτηρίαν τῶν ᾧ ἡμῶν μέλλων δὲ τὸν ἐκεί-  
 σιν καὶ ζωοποιὸν διὰ σταυρῶν θάνατον ὁ ἀνα-  
 μάρτητος ὑπὲρ ἡμῶν τῶν ἀμαρτωλῶν κα-  
 τεδέχεσθαι, † ἐν τῇ νυκτὶ ἢ παρεδίδοτο  
 || μᾶλλον δὲ ἑαυτὸν παρεδίδοκε ὑπὲρ τῶν  
 κόσμου ζωῆς καὶ σωτηρίας,

\* S. Cyril, p. 51. ὅτι ὁ μονογενὴς υἱὸς τοῦ Θεοῦ — ἐκ  
 ἔρανῶν κατελθὼν — γεννηθεὶς ἐκ ἁγίας παρθένου, καὶ ἁγίου  
 Πνεύματος — σαρκωθεὶς. This only begotten Son of God  
 — descended from Heaven — being born of the holy Vir-  
 gin by the Holy Ghost — incarnate.

|| ἑαυτὸν ἀνελκύσας παραδούς, Offering up himself a  
 Ransom. St. Cyril, p. 167.



St. Cyril in Catech.  
Myft. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysoftom and St. Basil.

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p. 129. which by only adding the Copulative *and*, (which might easily have been omitted in transcribing) will become very plain, thus, *ὅπως καὶ τὴν δι' εὐχῆς [καὶ] λόγῳ τῷ παρ' αὐτῷ εὐχαριστηθεῖσαν προσφῇ.* So the Food which is eucharistified by Prayer [and] the Word spoken by him. As to the Prayer of Oblation, St. Cyril plainly supposeth it, when he calls the Eucharist immediately after, *τὴν πνευματικὴν θυσίαν, τὴν ἀναιμακτον λατρίαν.* The spiritual Sacrifice, the unbloody Service; (as Athanas. long before says of it, *Leg. pro Christ.* p. 49. *καὶ τοὶ προσφέρουσιν διὰ ἀναιμακτον θυσίαν, καὶ τὴν λογικὴν προσάσιν λατρίαν.* Yet we ought to offer the unbloody Sacrifice, and to present the reasonable [i. e. mystical, or spiritual] Service;) and says, *ἐπὶ τῆς θυσίας ἐκείνης τῷ ἱλασμῷ παρακαλῶμεν τὸν θεόν* by this propitiatory Sacrifice we beseech God; and a little after, *Χριστὸν ἱστασθαι ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων προσφέροντες ἰδεόμενοι ὑπὲρ αὐτῶν καὶ ἡμῶν τὸν φιλόδουπον; we offer Christ slain for our Sins, propitiating the Lover of Men both for them and ourselves.* And this also plainly shews that the Christian Sacrifice was not an Oblation only of the bare Primitiae, to give Thanks to God as the Author of all the good things we enjoy, and to acknowledge his Dominion over us; but that it was an Oblation of them as so far consecrated by the

Words

ἡγιασθεὶς ἐν χρεῖῳ γεγνήσθαι — ἐφάνε-  
ρωσέ σε τὸ ὄνομα τοῖς  
ἀγνοῶσιν αὐτὸ, — τὸ  
εὐσέβειαν ἀνεζωπύ-  
ρωσε, τὸ θέλημα σε  
ἐπλήρωσε, τὸ ἔργον ὃ  
ἔδωκας αὐτῷ ἐτελεί-  
ωσέ· καὶ ταῦτα πάν-  
τα καθιερωσας, χερ-  
σὶν ἀνέμων καθαρο-  
θεὶς — παραδοθεὶς  
Πίλῳ τῷ ἡγεμόνι  
— ταυρῷ προσηλώ-  
θη ὁ ἀπαθής, καὶ ἀ-  
πέθανεν ὁ τῇ φύσει  
ἀθάνατος, καὶ ἐτάφη ὁ  
ζωοποιὸς, ἵνα πάθῃς  
λύσιν καὶ θανάτον ἐξέ-  
λθαι τέρας τῆς δι-  
ὸς παρεγένετο, καὶ ῥή-  
ξῃ τὰ δεσμά τῶν δια-  
βόλων, καὶ ῥύσῃται τὰς  
ἀνθρώπους ἐκ τῆς α-  
πάτης αὐτῶ· καὶ ἀ-  
νέσῃ ἐκ νεκρῶν τῇ

ἐδὲ ἐπελάθῃ ἔργα χειρῶν σου, ἀλλ' ἐπεσκέ-  
ψω πολυτρόπως διὰ πλάγχθα ἐλέος σου.  
προφήτας ἐξαπέστειλας, ἐποίησας διωάμεις  
διὰ τῶν ἀγίων σου τῷ καθ' ἐκάστην ἡμέραν  
εὐαρεστησάντων σοι. ἐλάλησας ἡμῖν διὰ νό-  
μος τῷ δέλων σου τὰν προφητῶν, προκα-  
ταγγέλλων ἡμῖν τὸ μέλλεσθαι ἔσεσθαι σω-  
τηρίαν· νόμον ἔδωκας εἰς βοήθειαν· ἀγγέλους  
ἐπέστειλας φύλακας, ὅτε ἡ ἡλθε τὸ πλή-  
ρωμα τῷ καιρῶν, ἐλάλησας ἡμῖν ἐν αὐτῷ  
τῷ ὑμῶν σου, δι' ὃ καὶ τὰς αἰῶνας ἐποίησας.  
ὅς ὢν ἀπαύτασμα τῆς δόξης σου, καὶ χα-  
ρακὴρ τῆς ὑποστάσεώς σου, φέρων τε τὰ  
πάντα τῷ ῥήματι τῷ διωάμει αὐτῷ, καὶ  
ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα σοὶ τῷ θεῷ  
καὶ παλεῖ· ἀλλὰ θεὸς ὢν προαιώνιος, ἐπὶ  
τῆς γῆς ὄφθη, καὶ πῶς ἀνθρώποις σιωπῶν ἐλά-  
λη, καὶ ἐκ παρθένου ἀγίας σαρκωθεὶς, ἐκεί-  
νωσεν ἑαυτὸν μορφῇ δούλου λαβὼν, σίμμορ-  
φῶς γεῖναι τῷ σώματι τῷ ταπεινώσεως  
ἡμῶν, ἵνα ἡμᾶς συμμόρφως ποιήσῃ τῷ εἰκό-  
ντι τῷ δόξης αὐτῷ. ἐπειδὴ γὰρ δι' ἀνθρώ-  
πων ἡ ἁμαρτία εἰσῆλθεν εἰς τὸν κόσμον, καὶ  
διὰ τῆς ἁμαρτίας ὁ θάνατος· εὐδόκησεν ὁ μο-  
νογενὴς σου υἱός, ὁ ὢν ἐν τοῖς κόλποις σου τῷ  
θεῷ καὶ πατρί, γεῖναι ἐκ γυναικὸς τῆς  
ἀγίας θεοτόκου καὶ αἰὲν παρθένου Μαρίας,  
γεῖναι ὑπὸ νόμον, κατακρίναι τὸν ἁμαρ-  
τίαν ἐν τῇ σαρκὶ αὐτῷ· ἵνα οἱ ἐν τῷ Ἀδάμ  
ἀποθνήσκοντες ζωοποιηθῶσιν ἐν αὐτῷ τῷ  
Χριστῷ σου καὶ ἐμπολιτευσάμενοι τῷ κόσμῳ



## The present Liturgy of St. James.

all thou didst send thine own only begotten Son, <sup>a</sup> our Lord Jesus Christ" into the World, that by his coming he might renew <sup>b</sup> and revive" thy Image in us ; who descended <sup>c</sup> from Heaven," and was incarnate by the Holy Ghost of the Virgin *Mary*, the Mother of God, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come that he who had no Sin was to suffer a voluntary <sup>d</sup> and life-giving" Death <sup>d</sup> upon the Cross" for us Sinners, in the same Night that he was betrayed, <sup>e</sup> or rather offered up himself" for the Life and Salvation of the World,

## The ancient Liturgy of the Church of Jerusalem.

all thou didst send thine own only begotten Son our Lord Jesus Christ into the World, that by his coming he might renew [and revive] thy Image in us ; \* who descended from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come, that he who had no Sin was to suffer a voluntary and life-giving Death upon the Cross for us Sinners, † in the same Night that he was betrayed, || or rather offered up himself for the Life and Salvation of the World,



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryſoſtom and St. Baſil.

\* \* \* \* \*

Words of Inſtitution as to be made the Antitypes, or inſtituted Representatives of the Body and Blood of Chriſt. Thus alſo Macarius Egypt. Hom. 27. *προφίσειαι ἄρτου καὶ οἴνου Ἀλκυονες τῆς σαρκὸς αὐτοῦ καὶ αἱμάτων.* Bread and Wine are offered, the Antitype of his Body and Blood. And Greg. Naz. Orat. 1. *Ἀπολ. προσφίσειν—τὴν τῶν μυστηρίων Ἀλκυονας.* To offer the Antitype of the great Myſteries. This likewiſe plainly appears from St. Cyprian's 63d Epist. where he ſays, *Utique id nos — facere oportet, quod Chriſtus fecit & quod faciendum eſſe mandavit—[qui] Sacriſcium Patri ſeipſum primus obtulit, & hoc in ſui Commemorationem præcepit.* We ought—to do that which Chriſt did, and which he commanded to be done—[who] firſt offered himſelf a Sacrifice to the Father, and commanded us to do this in Commemoration of him. And again in the ſame Ep. *Qui Sacriſcium Deo Patri obtulit—panem & vinum, ſuum ſcilicet Corpus & Sanguinem; Who offered a Sacrifice to God the Father—Bread and Wine, to wit, his own Body and Blood.* And therefore this Oblation muſt then (as it ſtill does in this, as well as in the other ancient Liturgies) have followed immediately after the Words of Inſtitution. Which Oblation the Prieſt prays that God would accept of, not by ſending down Fire from Heaven,

25

gotten before all time, was born in time:—he manifeſted thy Name to them that knew it not;—he revived Piety, fulfilled thy Will, and finiſhed the Work which thou gaveſt him to do, and when he had done all theſe things, being apprehended by the Hands of wicked Men--and delivered to Pilate the Governour—he who is impaſſible was nailed to the Croſs, and he who by Nature is immortal died, and the Giver of Life was buried, that he might deliver thoſe from Suffering for whoſe Sake he came, and ſet them free from Death; and that he might break the Bands of the Devil, and reſcue Mankind from his Deceit. He roſe again the third

own Hands had formed, but didſt in divers manners viſit us in the Bowels of thy Mercy. Thou didſt ſend Prophets, and work Miracles by thy Saints, who in every Age pleaſed thee. Thou ſpakeſt unto us by the Mouth of thy Servants the Prophets, foretelling us of that Salvation which was to come. Thou gaveſt the Law for a Help to us, and didſt appoint Angels to be our Guardians. And when the Fulneſs of Time was come, thou ſpakeſt unto us by thy own Son, by whom thou madeſt the Worlds. Who being the Brightneſs of thy Glory, and the expreſs Image of thy Perſon, and upholding all things by the Word of his Power, thought it no Robbery to be equal to Thee his God and Father. Nevertheleſs he who was God from all Eternity, appeared upon the Earth, and converſed with Men, and being incarnate of the holy Virgin, he emptied himſelf, taking upon him the Form of a Servant, being made conform to the Body of our low Eſtate, that he might make us conform to the Image of his Glory. For as by Man Sin entered into the World, and Death by Sin, it ſeemed good to thy only begotten Son, who is in the Boſom of Thee his God and Father, being made of a Woman, the holy and ever-virgin Mary, the Mother of God, made under the Law, to condemn Sin in his Fleſh, that thoſe who die in Adam might be made alive in him, thy Chriſt: He converſed in this World,

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The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

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*[The following text is extremely faint and largely illegible, appearing to be a comparison of liturgical texts between the two churches mentioned in the header.]*



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryſoſtom and St. Baſil.

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as of old, to conſume it, but his holy Spirit to tranſmute it, (μιασάλλειν, as St. Cyril, μιᾶς-ἑυδμίζειν, as St. Chryſoſtom, μεταποιεῖν, as Greg. Nyſſen expreſſeth it,) and to make it truly, really, and effectually the ſpiri- tual and life-giving Body and Blood of Chriſt.

τρίτῃ ἡμέρᾳ, καὶ τεσ-  
σάρᾳ κονίᾳ ἡμέρας ἐν-  
διαβρίψας τοῖς μα-  
θηταῖς, ἀνελήφθη εἰς  
τὰς ἔρρανας, καὶ ἐκα-  
θέσθη ἐκ δεξιῶν σε  
τῷ Θεῷ καὶ πατρὸς  
αὐτῶν. Μεμνημένοι ὅτι  
ὦν δι' ἡμᾶς ὑπέμει-  
νεν, εὐχαριστημένοι σοι,  
Θεὲ παντοκράτη, ἔχ-  
όντων ἱφίλοιον, ἀλλ'  
ἔσσαν δυνάμεθα, καὶ  
τὴν διάταξιν αὐτῶν  
πληρῶμεν. ἐν ᾗ γὰρ  
νυκτὶ παρεδίδοιο,

τῷ, δὲς περιστάματα σωτηρίας, ἀποστή-  
σας ἡμᾶς τῷ πλάνῃ τῷ εἰδάλῳ, περιστή-  
γατε τῇ ἐπιγνώσει σε τῷ ἀληθινῷ Θεῷ καὶ  
πατρὶ, κλησάμενοι ἡμᾶς εἰς αὐτῶν λαὸν πε-  
ρὶ σῶσιν, βασιλικὸν ἱεράτευμα, ἔθνος ἅγιον,  
καθαρίσας ἐν ὕδατι, καὶ ἀλάσας τῷ  
πνεύματι τῷ ἁγίῳ· ἔδωκεν ἑαυτὸν ἀντάλλα-  
μα τῷ θανάτῳ ἐν ᾧ κατεχόμεθα πεπρα-  
μένοι ὑπὸ τῇ ἀμαρτίᾳ καὶ κατελθόντων διὰ  
τῶν σαυρῶν εἰς τὴν ἀδην, ἵνα πληρώσῃ ἑαυτῶν  
τὰ πάντα, ἔλυσεν τὰς ἐδύνας τῶν θανάτων·  
καὶ ἀναστὰς τῇ τρίτῃ ἡμέρᾳ, καὶ ὁδοποιήσας  
σαρκὶ τὴν ἐκ νεκρῶν ἀνάστασιν, καθύστε ἔκ  
τῆς θανάτου κρατῆσθαι ὑπὸ τῷ φθορᾷ τῷ ἀρ-  
χηγόν τῷ ζῶντος, ἐγένετο ἀπαρχὴ τῶν κοιμη-  
μένων, πρωτότοκος ἐκ τῶν νεκρῶν· ἵνα ἡ αὐ-  
τὸς τὰ πάντα ἐν πᾶσι πρωτεύων, καὶ ἀνελ-  
θὼν εἰς τὰς ἔρρανας ἐκάθισεν ἐκ δεξιᾶς τῷ  
μεγαλωσυνῇ σε ἐν ὑψηλοῖς· ὅς καὶ ἡξί-  
α ποθεῖναι ἐκαστῷ κατὰ τὰ ἔργα αὐτῶν· καλεῖ-  
ται ὅτι ἡμῖν ὑπομνήματα τῶν σωτηρίων αὐτῶν  
πάσας, — μέλλων γὰρ ἐξῆναι ἐπὶ τῷ ἐκ-  
σιν — καὶ ζωοποιὸν αὐτῶν θάνατον, τῇ νυκ-  
τὶ ᾗ παρεδίδα ἑαυτὸν ὑπὲρ τῶν τῶν κόσμου  
ζῶντος,

† So Lit. Chryſ. Τῇ νυκτὶ ᾗ παρεδί-  
δοιο, μάλλον δὲ ἑαυτὸν παρεδίδα ὑπὲρ τῶν  
τῶν κόσμου ζῶντος,

Lit. Mar. Τῇ νυκτὶ ᾗ παρεδίδα ἑαυτὸς  
ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν, καὶ τῷ ὑπὲρ πάντων  
ὑψίστου [ἡ ὑψίστου] θάνατον σαρκί,



The present Liturgy of St. *James*.

The ancient Liturgy of the Church  
of Jerusalem.

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St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryſoſtom and St. Baſil.

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Day from the Dead, and having converſed forty Days with his Diſciples, he was taken up into Heaven, and ſet at the right Hand of thee his God and Father. We therefore in Commemoration of thoſe things which he endured for us, give Thanks to Thee, O Almighty God, not as we ought, but as we are able, and fulfil his Inſtitution. For in the ſame Night that he was betrayed

gave the Precepts of Salvation, took us off from the Error of Idolatry, and brought us to the Knowledge of Thee the true God and Father, purchaſing us to himſelf a peculiar People, a royal Priethood, a holy Nation, and purifying us with Water, and ſanctifying us by the Holy Ghost: He gave himſelf a Ransom to Death, by which we were holden, being ſold under Sin; and deſcending through the Croſs into Hades, that he might fill all things with himſelf, he looſed the Pains of Death; and riſing again the third Day, and opening a Way in the Fleſh to the Reſurrection of the Dead, for as much as it was not poſſible that the Author of Life ſhould be holden of Corruption, he became the Firſt-fruits of them that ſlept, the Firſt-born from the Dead, that he might be the firſt of all in all things, and aſcending into Heaven, he ſat down at the right Hand of thy Majeſty on high; who ſhall alſo come again to render to every one according to his Works. But he has left us theſe Memorials of his ſalutary Paſſion—for when he was to go out to his voluntary—and life-giving Death, in the ſame Night in which he offered up himſelf for the Life of the World,

† — *Lit. Chryſ.* In the ſame Night that he was betrayed, or rather offered up himſelf for the Life of the World,

*Lit. Mar.* In the ſame Night in which he offered up himſelf for our Sins, and underwent Death in the Fleſh for all,



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

Deinde Sacerdos Panem manibus accipiens, dicit,

Λαβὼν τὸν ἄρτον ἐπὶ τῷ ἁγίῳ \* καὶ ἐχρά-  
την καὶ ἀμάμω, <sup>b</sup> καὶ ἀθανάτου αὐτῷ χειρῶν,  
ἀναβλέψας εἰς τὸν ἕρανόν, καὶ ἀναδείξας σοὶ  
τῷ Θεῷ καὶ πατρὶ, εὐχαριστήσας, ἀγιάσας,  
κλάσας, ἔδωκεν <sup>c</sup> ἡμῖν τοῖς αὐτῷ μαθηταῖς  
<sup>d</sup> καὶ ἀποστόλοις, εἰπὼν <sup>e</sup> Diac. dicunt, Ἐς ἄριστον  
ἀμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον."

Sacerd.

Λάβετε, φάγετε, τῆτό μὲ ἐστὶ τὸ σῶμα,  
τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδόμενον εἰς ἄφε-  
σιν ἀμαρτιῶν. <sup>f</sup> Pop. Ἀμήν." Sacerd. accipit  
Calicem & dicit,

Ὡσαύτως μὲ τὸ δειπνῆσαι, λαβὼν τὸ  
ποτήριον, καὶ κερμάσας ἐξ οἴνου καὶ ὕδατος  
<sup>g</sup> καὶ ἀναμίξας εἰς τὸν ἕρανόν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ  
πατρὶ εὐχαριστήσας, ἀγιάσας, εὐλογήσας,  
<sup>h</sup> κλάσας ποιούμεναι ἁγία, ἔδωκεν <sup>i</sup> ἡμῖν, τοῖς  
αὐτῷ μαθηταῖς εἰπὼν, πίνετε ἐξ αὐτῶ πάν-  
τες, τῆτό μὲ ἐστὶ τὸ αἷμα τὸ τῆς καινῆς δια-  
θήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον  
καὶ διαδιδόμενον εἰς ἄφεσιν ἀμαρτιῶν. <sup>k</sup> Pop.  
Ἀμήν. Sacerd." Τῆτο ποιῶτε εἰς τὴν ἐμὴν  
ἀνάμνησιν. <sup>l</sup> Ὡσαύτως γὰρ ἂν ἐσθίηται τὸν ἄρτον τῆτον  
καὶ τὸ ποτήριον τῆτο πίνετε, τὸν θάνατον τῷ ἑαυτοῦ τῷ ἁ-  
γίῳ καὶ ἀγάθῳ, καὶ τὴν ἀγάπην αὐτῷ ἐμολογεῖται,  
ἄχρις αἰῶνος."

<sup>a</sup> De Lit. Clem.

<sup>b</sup> De Lit. Syr. Clem. Mar. Chr. & Bas.

<sup>c</sup> De Lit. Syr. Clem. & Mar. Chr. & Bas.

<sup>d</sup> De Lit. Clem.

<sup>e</sup> De Clem. Mar. Chr. & Bas. & Lit. Syr.

<sup>f</sup> De Lit. Syr. & Clem.

<sup>g</sup> De Syr. Clem. & Bas.

<sup>h</sup> De Lit. Syr. Clem. Chrys. & Bas.

<sup>i</sup> Lit. Syr. ἡσέκων thesē, & de Chr. Mar. & Bas.

<sup>j</sup> De Lit. Clem.

<sup>k</sup> De Lit. Chrys.

Λαβὼν τὸ ἄρτον ἐπὶ τῷ ἁγίῳ καὶ ἀμάμω  
αὐτῷ χειρῶν, ἀναβλέψας εἰς τὸν ἕρανόν, καὶ  
ἀναδείξας σοὶ τῷ Θεῷ καὶ πατρὶ, εὐχα-  
ριστήσας, ἀγιάσας, κλάσας, ἔδωκεν τοῖς  
αὐτῷ μαθηταῖς, εἰπὼν. Λάβετε, φάγετε,  
τῆτό μὲ ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώ-  
μενον καὶ διδόμενον, εἰς ἄφεσιν ἀμαρτιῶν.

Ὡσαύτως μὲ τὸ δειπνῆσαι, λαβὼν τὸ  
ποτήριον, \* καὶ κερμάσας ἐξ οἴνου καὶ ὕδατος,  
εὐχαριστήσας, ἀγιάσας, εὐλογήσας, ἔδωκεν  
τοῖς αὐτῷ μαθηταῖς, εἰπὼν, πίνετε ἐξ αὐτῶ  
πάντες, τῆτό μὲ ἐστὶ τὸ αἷμα τὸ τῆς καινῆς  
διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεό-  
μενον καὶ διαδιδόμενον εἰς ἄφεσιν ἀμαρτιῶν.  
τῆτο ποιῶτε εἰς τὴν ἐμὴν ἀνάμνησιν †.

\* So it is also in Lit. Clem. Mar. and Basil, not to mention many other latter Liturgies. And the Testimonies for the Mixture of Wine and Water in the Eucharistical Cup are so many and so early, that there can be no doubt of it's being an Apostolical Tradition, and consequently derived from the Practice of Christ himself.

† I have omitted Ὡσαύτως γὰρ, for as oft, &c. be- cause in 1 Cor. xi. from whence they are taken, they seem not to be the Words of our Saviour, but the Inference of St. Paul from his Command τῆτο ποιῶτε, do this, &c. howsoever they have come to be inserted in so many Liturgies. And though they are not so exceptionable in this Lit. where they are in the third Person, as in Lit. Syr. Clem. &c. where they are put in the first, yet still the Connexion is at least more natural without them, where after repeating the Command of our Lord τῆτο ποιῶτε εἰς τὴν ἐμὴν ἀνάμνησιν, do this in Remembrance of me, the Priest immediately subjoins μνηστέον ἔν, wherefore in Re- membrance, &c.



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Λαβὼν ἄρτον ταῖς  
ἀγίαις καὶ ἀμώμοις  
αὐτῷ χερσὶ καὶ ἀνα-  
βλέψας πρὸς σὲ τὸν  
θεὸν αὐτῷ καὶ πατέρα  
καὶ κλάσας, ἔδωκε  
τοῖς μαθηταῖς, εἰπὼν·  
[τῷτο τὸ μυστήριον τὸ  
καίνης διαθήκης] λά-  
βετε [ἐξ αὐτῶν,] φάγε-  
τε· τῷτό ἐστι τὸ Σῶμά  
μου, τὸ περὶ πολλῶν  
θρυπτόμενον εἰς ἄφε-  
σιν ἁμαρτιῶν.

Ὡσαύτως καὶ τὸ  
ποτήριον, κεράσας ἐξ  
οἴνου καὶ ὕδατος, καὶ ἀ-  
γιάσας, ἐπέδωκεν αὐ-  
τοῖς, λέγων· πῖνετε ἐξ  
αὐτῶ πάντες· τῷτό  
ἐστι τὸ Αἷμά μου, τὸ  
περὶ πολλῶν ἐκ-  
χυρόμενον εἰς ἄφεσιν  
ἁμαρτιῶν· τῷτο ποι-  
εῖτε εἰς τὴν ἐμὴν ἀ-  
νάμνησιν. [Ὅσάκις  
γὰρ ἐὰν ἐσθίητε τὸν  
ἄρτον τῷτο, καὶ πίνη-  
τε τὸ ποτήριον τῷτο,  
τὸ θάνατον καὶ ἐμὸν  
καταγγέλλετε, ἄχρις  
ὅτου ἔλθω.]

\* f. add εὐλογήσας,  
blessing, as in *Matth.* and  
*Mark*; or εὐχαριστήσας,  
giving thanks, as in *Luke*,  
and *1 Cor. xi.* or ἀγιάσας,  
sanctifying, as below.

Lit. Mar. Συνανακλιθεὶς μετ' [add. τῶν  
ἀγίων μαθητῶν καὶ ἀποστόλων, ἔλαβεν ἄρτον  
ἐπὶ] τῶν ἀγίων καὶ ἀχράντων καὶ ἀμώμων αὐ-  
τῷ χερσὶν, [add. καὶ] ἀναβλέψας εἰς [add.  
τὸ ἔρανον πρὸς σὲ] τὸ ἴδιον πατέρα, θεὸν ὃν  
ἡμῶν καὶ θεὸν τῶν ὅλων, εὐχαριστήσας, εὐ-  
λογήσας, ἀγιάσας, κλάσας, διέδωκε τοῖς  
ἀγίοις καὶ μακαρίοις αὐτῷ μαθηταῖς καὶ  
ἀποστόλοις, εἰπὼν· — Λάβετε, φάγετε —  
τῷτο γὰρ ἐστὶ τὸ Σῶμά μου τὸ ὑπὲρ ὑμῶν  
κλωμένο καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρ-  
τιῶν. — Ὡσαύτως καὶ τὸ ποτήριον μετ' τὸν δει-  
πῆσαι λαβὼν, καὶ κεράσας ἐξ οἴνου καὶ ὕδα-  
τος, ἀναβλέψας εἰς τὸ ἔρανον πρὸς σὲ τὸ  
ἴδιον πατέρα, θεὸν ὃν ἡμῶν, καὶ θεὸν τῶν ὅλων,  
εὐχαριστήσας, εὐλογήσας, πλῆσας πνεύ-  
ματι ἁγίῳ, μετέδωκε τοῖς ἀγίοις καὶ μακα-  
ρίοις αὐτῷ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν,  
πῖνετε ἐξ αὐτῶ πάντες, — τῷτο γὰρ ἐστὶ τὸ  
Αἷμά μου τὸ τὴν καίνης διαθήκη, τὸ ὑπὲρ  
ὑμῶν καὶ πολλῶν ἐκχυρόμενον καὶ διαδιδόμενον  
εἰς ἄφεσιν ἁμαρτιῶν — τῷτο ποιεῖτε εἰς τὴν  
ἐμὴν ἀνάμνησιν. Ὅσάκις γὰρ ἂν ἐσθίητε  
τὸ ἄρτον τῷτο, πίνητε ὃ καὶ ποτήριον τῷτο,  
τὸ ἐμὸν θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν  
ἀνάστασιν καὶ ἀνάληψιν ὁμολογεῖτε, ἄχρις  
ὅτου ἔλθω.

Lit. Chrys. Λαβὼν ἄρτον ἐν ταῖς ἀγίαις  
αὐτῷ καὶ ἀχράντοις καὶ ἀμώμοις χερσὶν, εὐ-  
χαριστήσας καὶ εὐλογήσας, ἀγιάσας, κλάσας,  
ἔδωκε τοῖς ἀγίοις αὐτῷ μαθηταῖς καὶ ἀπο-  
στόλοις, εἰπὼν· — Λάβετε, φάγετε, τῷτό μου  
ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλωμένο εἰς



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Then the Priest taking the Bread into his Hands, saith,

Taking Bread into his holy <sup>a</sup> and undefiled, <sup>b</sup> and immaculate, <sup>b</sup> and immortal Hands, looking up to Heaven, and presenting it to thee his God and Father, he gave Thanks, sanctified, and broke it, and gave it to <sup>c</sup> us his Disciples, <sup>d</sup> and Apostles, saying,

\* The Deacons say, for Remission of Sins, and for Life everlasting."

Priest.

Take, eat, This is my Body which is broken and given for you, for the Remission of Sins. <sup>f</sup> Peop. Amen." The Priest taketh the Cup, and saith,

In like manner after Supper, He took the Cup, and having mix'd it of Wine and Water, <sup>g</sup> and looking up to Heaven, and presenting it to Thee his God and Father," he gave Thanks, sanctified and blest'd it, <sup>h</sup> filling it with the holy Spirit," and gave it to <sup>i</sup> us his Disciples, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed and given for you and for many, for the Remission of Sins.

\* Peop. Amen. Priest."

Do this in Remembrance of me.

For as oft as ye eat this Bread and drink this Cup, ye do shew forth the Death of the Son of Man, and confess his Resurrection, until his Coming again.

Taking Bread into his holy and immaculate Hands, looking up to Heaven, and presenting it to thee his God and Father, he gave Thanks, sanctified and broke it, and gave it to his Disciples, saying, Take, eat, This is my Body, which is broken and given for you, for the Remission of Sins.

In like manner, after Supper, He took the Cup, \* and having mixed it of Wine and Water" he gave Thanks, sanctified, and blessed it, and gave it to his Disciples, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed and given for you and for many, for the Remission of Sins. Do this in Remembrance of me †.



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysoftom and St. Basil.

\*\*\*\*\*

Taking Bread into his holy and immaculate Hands, and looking up to thee his God and Father, and breaking it, he gave it to his Disciples, saying, [This is the Mystery of the New Testament,] Take [of it,] eat, This is my Body, which is broken for many, for the Remission of Sins.

In like manner also *he took* the Cup, having mixed it of Wine and Water, and sanctified it, and gave it to them, saying, Drink ye all of this, This is my Blood, which is shed for many for the Remission of Sins. Do this in Remembrance of me. [For as oft as ye eat this Bread, and drink this Cup, ye do shew forth my Death till my Coming again.]

*Lit. Mar.* Having sat down to Supper with [add, his holy Disciples and Apostles, he took Bread into] his holy and undefiled, and immaculate Hands, [add, and] looking up to [add, Heaven, to Thee] his own Father, but our God, and the God of All, he gave Thanks, blessed, sanctified, and broke it, and gave it to his holy and blessed Disciples and Apostles, saying, Take, eat, for This is my Body, which is broken and given for you, for the Remission of Sins. In like manner, after Supper, he took the Cup, and having mixed it of Wine and Water, and looking up to Heaven, to Thee his own Father, but our God, and the God of All, he gave Thanks, blessed, and filled it with the holy Spirit, and gave it to his holy and blessed Disciples and Apostles, saying, Drink ye all of this, for This is my Blood of the New Testament, which is shed and given for you and for many, for the Remission of Sins. Do this in Remembrance of me. For as oft as ye eat this Bread, and drink this Cup, ye do shew forth my Death, and confess my Resurrection and Assumption, till my Coming again.

*Lit. Chryf.* Taking Bread into his holy and undefiled, and immaculate Hands, he gave Thanks, and blessed, sanctified and broke it, and gave it to his holy Disciples and Apostles, saying, Take, eat, This is my Body, which is broken for you, for the Remission of



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<sup>a</sup> Diac. Περιτέμεν καὶ ὁμολογῶμεν"  
<sup>b</sup> Pop. Τὸν θάνατον σου Κύριε καταγγίλλομεν, καὶ τὴν  
αἰάσασίν σου ὁμολογῶμεν."

Sacerd.

Μεμνημένοι εἶν καὶ ἡμεῖς <sup>c</sup> οἱ ἁμαρτωλοὶ τῶν  
ζωοποιῶν αὐτοῦ παθημάτων, τῶν σωτηρίων  
αὐτοῦ, καὶ τῶν θανάτων, <sup>d</sup> καὶ τῶν ταφῶν καὶ τῶν

Μεμνημένοι εἶν καὶ ἡμεῖς [οἱ ἁμαρτωλοὶ  
τῶν ζωοποιῶν αὐτοῦ παθημάτων, τῶν σωτη-  
ρίων αὐτοῦ, καὶ] τῶν θανάτων, [καὶ τῶν ταφῶν] καὶ τῶν

<sup>a</sup> De Lit. Syr. Clem. Mar. Chrys. & Bas.

<sup>b</sup> De Lit. Clem. Mar. Chrys. & Bas.

<sup>c</sup> De Lit. Syr.

<sup>d</sup> De Lit. Syr.



St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

ἄφεσιν ἁμαρτιῶν.—Ὁμοίως καὶ τὸ ποιήμενον  
μὲν τὸ δειπνῆσαι λέγων.—πίεζε ἐξ αὐτῆς  
πάντες, τὸ ἐστὶ τὸ Αἷμά μου τὸ καὶ  
διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἁμαρτιῶν  
ἐκχωρόμενον εἰς ἄφεσιν ἁμαρτιῶν.—[add, τὸ  
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.]

Lit. Bas. Λαβὼν ἄρτον ἐπὶ τῇ ἁγίων  
αὐτῆς καὶ ἀχράντων χειρῶν, ἀναδείξας σοι  
τῷ Θεῷ καὶ πατρὶ, εὐχαριστήσας, εὐλογή-  
σας, ἁγιάσας, κλάσας,—ἔδωκε τοῖς ἁγίοις  
αὐτῆς μαθηταῖς καὶ ἀποστόλοις, εἰπὼν· Λά-  
βετε, φάγετε, τὸ ἐστὶ τὸ Σῶμα, τὸ  
ὑπὲρ ὑμῶν κλάμενον εἰς ἄφεσιν ἁμαρτιῶν.  
—Ὁμοίως καὶ τὸ ποιήμενον ἐκ τῆς γυνήματος  
τῆς ἀμπέλης λαβὼν, κερτάσας, εὐχαριστήσας,  
εὐλογήσας, ἁγιάσας,—ἔδωκε τοῖς ἁγίοις  
αὐτῆς μαθηταῖς καὶ ἀποστόλοις, εἰπὼν· Πίεζε  
ἐξ αὐτῆς πάντες, τὸ ἐστὶ τὸ Αἷμά μου τὸ καὶ  
καὶ διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν  
ἁμαρτιῶν ἐκχωρόμενον εἰς ἄφεσιν ἁμαρτιῶν.—Τὸ  
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὅσακις  
γὰρ ἂν ἐσθίητε τὸ ἄρτον τῶτον, καὶ τὸ ποιή-  
μενον τὸ πίνετε, τὸ ἐμὸν θάνατον καταγγέ-  
λετε, [add καὶ] τὴν ἐμὴν ἀνάστασιν ἡμο-  
λογεῖτε.

Μεμνημένοι τοίνυν  
τῆς πάθους αὐτοῦ, καὶ  
τῆς θανάτου, καὶ τῆς ἐκ

Lit. Mar. Τὸν θάνατον, δεσπότα κύριε  
παλιόκροτον, ἐπεράνιε βασιλεῦ, τῆς μονο-  
γυνῆς σου υἱῶν, κυρίως ᾧ καὶ Θεῷ καὶ σωτῆρι  
ἡμῶν Ἰησοῦ Χριστῷ καταγγέλλοις, καὶ τὴν

Iren. Frag. Edit. a Psaff. Ταύτας τὰς προσφορὰς  
ἐν τῇ ἀναμνήσει τοῦ Κυρίου ἁγίου, αὐτοὶ offer these Obla-  
tions in Commemoration of our Lord.

Just. M. Dial. c. Tryph. p. 215. περὶ τῆς ἁγίας οὐ  
παρίδωκεν ἡμῖν ὁ ἡμέτερος Χριστός ποιῆν εἰς ἀνάμνησιν  
τοῦ τι σωματοποιήσασθαι αὐτὸν διὰ τῆς πίστεώς εἰς  
αὐτὸν, δι' ὅς καὶ παθητὸς γέγονε καὶ περὶ τοῦ πικροῦ ὁ εἰς  
ἀνά-



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<sup>a</sup> Deac. We believe and confess"  
<sup>b</sup> Peop. We do shew forth thy Death, O Lord,  
 and confess thy Resurrection."

Priest.

Wherefore, in Commemoration of  
 "his" "life-giving Passion, salutary  
 Cross," Death, "Burial," and Re-

Wherefore, in Commemoration of  
 "his" [life-giving Passion, salutary  
 Cross] Death, [Burial] and Resurrec-



St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

Sins. In like manner, after Supper, *he took* the Cup, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed for you and for many for the Remission of Sins. [add, Do this in Remembrance of me.]

*Lit. Bas.* Taking Bread into his holy and undefiled Hands, and presenting it to Thee his God and Father, he gave Thanks, blessed, sanctified, and broke it, and gave it to his holy Disciples and Apostles, saying, Take, eat, This is my Body, which is broken for you, for the Remission of Sins. In like manner he took the Cup of the Fruit of the Vine, and having mixed it, he gave Thanks, blessed, and sanctified it, and gave it to his holy Disciples and Apostles, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed for you and for many, for the Remission of Sins. Do this in Remembrance of me. For as oft as ye eat this Bread, and drink this Cup, ye do shew forth my Death [add and] confess my Resurrection.

Wherefore in  
Commemoration  
of his Passion,  
Death, and Re-

*Lit. Mar.* Shewing forth therefore, O almighty Lord and heavenly King, the Death of thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, and confessing his blessed Re-

ἀνάμνησιν τοῦ αἵματος αὐτοῦ παρέδωκεν εὐχαριστήσας ποιεῖν,  
concerning that Bread which our Christ commanded us  
to do, [i. e. to offer] in Commemoration of his being  
made Flesh, for those who believe in him, for whose  
Sake he became subject to Suffering; and concerning  
that.



## The present Liturgy of St. James.

τ' τελημέρῃ ἐκ νεκρῶν ἀναστάσεως, \* καὶ τ' εἰς  
 εὐχὰς αἰόδῃ, καὶ τ' ἐκ δεξιῶν σε τῷ Θεῷ  
 καὶ Πατρὶ καθεύδῃ, καὶ τ' δευτέρῃ ἐνδόξῃ  
 καὶ φοβερῇ αὐτῷ παρυσίας, ὅταν  
 ἔλθῃ ἡ μὲν δόξης κελῖναι ζώνῃας καὶ νεκρὰς,  
 ὅταν μέλλῃ ἀποδιδόναι ἐκάστῳ κατὰ τὰ ἔργα  
 αὐτῷ, προσφέρομέν σοι δέσποτα τὴν φοβε-  
 ρὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι  
 ἵνα μὴ κατὰ τὰς ἀμαρτίας ἡμῶν ποιήσῃς  
 μεθ' ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν  
 ἀπαποδώσῃς ἡμῖν· ἀλλὰ κατὰ τὴν σὴν ἐπιεί-  
 κειαν καὶ ἁφάνειαν σε φιλανθρωπίαν, ὅτι ὑπερ-  
 βὰς καὶ ἐξαλείψας τὸ κατὰ ἡμῶν χειρόγρα-  
 φον τῶν σῶν ἱκετῶν, ἡ χαρὶς ἡμῖν τὰ  
 ἐπεράνια καὶ αἰώνια σε δωρήματα, ἃ ὁφθαλ-  
 μὸς οὐκ ἵδῃ, καὶ ἧς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ  
 αἰσῆσεν, ἃ ἡτοίμασας ὁ Θεὸς τοῖς ἀγαπῶσι σε, καὶ μὴ δι'  
 ἡμῶν καὶ διὰ τὰς ἡμῶν ἀμαρτίας ἀδείησῃς τὸν λαὸν φιλάν-  
 θρωπον κύριε, ὁ γὰρ λαὸς σε καὶ ἡ ἐκκλη-  
 σία σε ἐκτενέως σε,

\* Lit. Syr. add *tuæ thy*; the Oblation being in it  
 all along directed to the Son, which certainly is an  
 unwarrantable Innovation.

† Judicaturus orbem in justitia, to judge the World  
 in Righteousness. Lit. Syr.

‡ Dele peccata nostra, blot out the Sins of us, Lit.  
 Syr.

§ De Lit. Syr.

|| Hereditas, Inheritance, Lit. Syr.

The ancient Liturgy of the Church  
of Jerusalem.

τελημέρῃ ἐκ νεκρῶν ἀναστάσεως \* καὶ τ' εἰς  
 εὐχὰς αἰόδῃ, καὶ τ' ἐκ δεξιῶν σε τῷ Θεῷ  
 καὶ Πατρὶ καθεύδῃ, καὶ τ' δευτέρῃ ἐνδόξῃ  
 καὶ φοβερῇ αὐτῷ παρυσίας, ὅταν ἔλθῃ ἡ μὲν  
 δόξης κελῖναι ζώνῃας καὶ νεκρὰς, ὅταν μέλλῃ  
 ἀποδιδόναι ἐκάστῳ κατὰ τὰ ἔργα αὐτῷ· προσ-  
 φέρομέν σοι δέσποτα τὴν φοβερὰν ταύτην  
 καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ  
 τὰς ἀμαρτίας ἡμῶν ποιήσῃς μεθ' ἡμῶν,  
 μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀπαποδώσῃς  
 ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκεσιν καὶ ἁφα-  
 νείαν σε φιλανθρωπίαν, ὑπερβὰς || ἐξαλείψας  
 τὸ κατὰ ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν,  
 χαρὶς ἡμῖν τὰ ἐπεράνια καὶ αἰώνια σε  
 \* δωρήματα, ὁ γὰρ λαὸς σε καὶ ἡ ἐκκλη-  
 σία σε ἐκτενέως σε,

\* If what is here inclosed in Hooks be omitted,  
 as supposing it to be an after Addition, then αὐτὴ  
 his must be added here agreeably to Lit. Syr. which  
 instead thereof has put *tuæ thy*, See note \* in the  
 other Column.

† S. Cyr. p. 293. ἰνδόξῃ διευτίρῃ αὐτῷ παρυσίας,  
 his second glorious Advent.

‡ S. Cyr. p. 297. τὴν πνευματικὴν θυσίαν, τὴν ἀναι-  
 μακτον λατρίαν, the spiritual Sacrifice, the unbloody  
 Service. And again, τῆς ἀγίας καὶ φοβερῆς καὶ  
 προκειμένης θυσίας, the holy and tremendous Sacrifice  
 lying in open View. Athenag. Legat. p. 49. καὶ τοὶ  
 προσφέρειν δέοι ἀναίμακτον θυσίαν, yet we ought to offer  
 the unbloody Sacrifice.

|| S. Cyr. p. 13. ἐξαλείψαι τὸ κατὰ ἡμῶν χειρόγραφον,  
 to blot out the Hand-writing that is against us. Vid.  
 Iren. p. 426. & Const. Apost. L. viii. c. 8. p. 395.

\* f. πράγματα, good things. S. Cyr. εὐχῶν δὲ  
 πραγμάτων καὶ τῆς διαθηκῆς πληρώσει, replenish you  
 with the heavenly Things of the new Covenant, p. 13.  
 And, καὶ ἐνέργειαν θείων πραγμάτων, and the Energy  
 of divine Things, p. 11. I have omitted ὁ ὁφθαλμὸς  
 οὐκ ἵδῃ, &c. which Eye hath not seen, &c. because I  
 take it to have been added by such as supposed the  
 ἐπεράνια δωρήματα, the heavenly Gifts, or πράγματα,  
 Things, to refer to the heavenly Blessings of the  
 future State, whereas they seem to signify here more  
 immediatly the spiritual and heavenly Food of the  
 Body and Blood of Christ; for the Eucharist (as S.  
 Iren.



νεκρῶν ἀναστάσεως, καὶ τῇ εἰς ἔρανθες ἐπα-  
νόδῃ, καὶ τῇ μελλέσῃς  
αὐτῷ δευτέρῃς παρ-  
σίας ἐν ἡ ἔρχεται μὲν  
δόξης καὶ δυνάμει  
κρίναι ζώσας καὶ  
νεκρὰς, καὶ ἀποδ-  
ναι ἐκάστῳ κατὰ τὰ  
ἔργα αὐτῷ· προσ-  
φέρομεν σοι τῷ βα-  
σιλεῖ καὶ Θεῷ, καὶ τῷ  
αὐτῷ διάταξιν, πῶς  
ἄριστον τῷ πρὸς  
τῷ πρὸς, εὐχα-  
ριστῶν σοι δι' αὐ-  
τῷ \* [ἐφ' οἷς καὶ  
ζήσας ἡμᾶς ἐσάναι  
ἐνώπιόν σου, καὶ ἱερα-  
τεύειν σοι].

\* What I have here  
inclosed in Hooks, I take  
to be an Interpolation,  
though it be also in the  
*Ethiopic Lit.* Not but  
that the Office of the  
Priesthood [if we will  
judge according to Rea-  
son and the Nature of  
Things] is the most ho-  
nourable and beneficial  
of any, and therefore  
well deserving the utmost  
Thanks both of the  
Priest himself, and also  
of the People, who by  
his Ministry receive such  
inestimable Blessings: But  
because εὐχαριστῶν σοι  
δι' αὐτῷ giving Thanks to  
Thee through him, seems  
rather to have Respect  
to the whole foregoing  
Thanksgiving, and still  
more

τελήμερον καὶ μακαρίαν αὐτῷ ἐκ νεκρῶν  
ἀνάστασιν ἰμολογῶντες, καὶ τῷ εἰς ἔρανθες  
ἀνάληψιν [ὁμολογῶντες], καὶ τῷ ἐκ δεξιῶν  
σε τῷ Θεῷ καὶ πατρὶ καθεδρῶν, καὶ τῷ  
δευτέρῃ καὶ φερντῷ καὶ φερντῷ αὐτῷ πα-  
ρσίαν ἀπεκδεχόμενοι, ἐν ἡ μέλλει ἔρχεσθαι  
κρίναι ζώσας καὶ νεκρὰς ἐν δικαιοσύνῃ, καὶ  
ἀποδῶναι [add, ἐκάστῳ κατὰ τὰ ἔργα αὐτῷ·]  
Σοὶ κύριε ὁ Θεὸς ἡμῶν τὰ σὰ ἐκ τῶν σῶν  
δώρων προσεθήκαμεν ἐνώπιόν σου.

Lit. Chrys. Μεμνημένοι πίνω τῇ σωτη-  
ρίᾳ ταύτης ἐντολῆς, καὶ πάντων τῇ ὑπὲρ  
ἡμῶν γενημένων, τῇ σαυρῇ, τῇ τάφῃ,  
τῇ τελημέρῃ ἀναστάσεως, τῇ εἰς ἔρανθες  
ἀναστάσεως, τῇ ἐκ δεξιῶν καθεδρῶν, τῇ  
δευτέρῃ καὶ ἐνδόξῃ πάλιν παρσίας, τὰ σὰ  
ἐκ τῶν σῶν σοι προσφέρωμεν [f. προσφέρωμεν  
vid. Lit. Bas.] καὶ πάντα καὶ διὰ πάντα σὲ  
ὑμνῶμεν, σὲ εὐλογῶμεν, σοὶ εὐχαριστῶμεν  
κύριε.

Lit. Bas. Μεμνημένοι ἔν, διὰ πόλιν, καὶ  
ἡμεῖς τῇ σωτηρίᾳ αὐτῇ παθημάτων, τῇ  
ζωοποιῇ σαυρῇ, τῇ τελημέρῃ ταφῆς, τῇ ἐκ  
νεκρῶν ἀναστάσεως, τῇ εἰς ἔρανθες ἀνόδῃ,  
τῇ ἐκ δεξιῶν σε τῷ Θεῷ καὶ πατρὶ καθε-  
δρῶν, καὶ ἐνδόξῃ καὶ φερντῇ αὐτῇ παρσίας,  
τὰ σὰ ἐκ τῶν σῶν σοι προσφέρωμεν, καὶ  
πάντα καὶ διὰ πάντα σὲ ὑμνῶμεν, σὲ εὐλογῶμεν,  
σοὶ εὐχαριστῶμεν κύριε,

that Cup, which he commanded us to do, [i. e. again, to  
offer] with Thanksgiving, in Commemoration of his  
Blood,—vid. *ut. p.* 119.



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

surrection from the Dead on the third Day, his Ascension into Heaven, and sitting at the right Hand of Thee his God and Father, and his second glorious and terrible Advent, when he shall come again <sup>f</sup> with glory to judge the Quick and the Dead," and shall render to every one according to his Works, we <sup>e</sup> Sinners" offer to Thee, O Lord, this tremendous and unbloody Sacrifice: Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind, <sup>e</sup> over-looking and blotting out the Hand-writing that is against us" thy Servants, <sup>h</sup> wouldst grant us thy heavenly and eternal Gifts, which Eye hath not seen, nor Ear heard, nor have entred into the Heart of Man, which thou hast prepared for them that love Thee, O God, and reject not the People for me and my Sins, O Lord, thou lover of Men" for thy People, and thy <sup>i</sup> Church" make their Supplications unto Thee.

tion from the Dead on the third Day, <sup>a</sup> his" Ascension into Heaven, and sitting at the right Hand of Thee his God and Father, and his second <sup>†</sup> glorious and terrible Advent, when he shall come again with glory to judge the Quick and the Dead, and shall render to every one according to his Works, we [Sinners] offer to Thee, O Lord, <sup>‡</sup> this tremendous and unbloody Sacrifice: Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind, over-looking and <sup>||</sup> blotting out the Hand-writing that is against us thy Servants, wouldst grant us thy heavenly and eternal \* Gifts, for thy People, and thy <sup>b</sup> Church" make their Supplications unto thee.

*Iren.* expresseth it, *l. 4. c. 34*) consists in δύο πραγμάτων, ἐπιγίγναι τε καὶ ὑψάναι, of two Things, the earthly and the heavenly; and as all the ὑψάναι heavenly Things, or ὑπερβάναι supercelestial, are in the Language of the N. Test. αἰώνια eternal, so the Eucharist in particular may very fitly be so called because it is φάρμακον ἀθανασίας, ἀντίδοτος τῷ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός, the Medicine of Immortality, our Antidote that we should not die, but live for ever in Christ Jesus. *S. Ignat. Ep. ad Ephes. c. 20.*

<sup>b</sup> *Al. κληρονομία Inheritance; vid. Lit. Syr.*



St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom, and St. Basil.

urrection from the Dead, his Ascension into Heaven, and his second Advent, when he shall come again with Glory and Power to judge the Quick and the Dead, and to render to every Man according to his Works, we offer to Thee, our King and our God, according to his Institution, this Bread and this Cup, giving Thanks to thee through him, \* [for that thou hast vouchsafed us to stand before Thee, and to sacrifice unto Thee.]

more especially to the Passion and Death, Resurrection, Ascension and second Advent of our blessed Saviour immediately before commemorated; In a Word, *μνημόναι, in Commemoration, προσφέρωμέν σοι, we offer to thee, — εὐχαριστήεις giving Thanks, imports we offer to thee this Sacrifice of Thanksgiving, in Commemoration of, &c.*

urrection from the Dead on the third Day, and his Assumption into Heaven [we confess,] and his sitting at the right Hand of Thee his God and Father, and looking for his second dreadful and terrible Advent, when he shall come again to judge the Quick and the Dead in Righteousness, and to render [add, to every one according to his Works,] we have set before Thee, O Lord our God, thy own out of thy own Gifts.

*Lit. Chrysf.* Wherefore in Commemoration of this his salutary Command, and of all those things which he did for us, his Cross, his Burial, his Resurrection on the third Day, his Ascension into Heaven, his sitting at thy right Hand, and his second and glorious Advent, we offer [f. offering, *sec Lit. Bas.*] to Thee thy own out of thy own, in all and for all we sing Hymns to Thee, we bless Thee, we give Thanks to Thee, O Lord.

*Lit. Bas.* Wherefore, O Lord, in Commemoration of his salutary Passions, his life-giving Cross, his being three Days in the Grave, his Resurrection from the Dead, his Ascension into Heaven, his sitting at the right Hand of Thee his God and Father, and his glorious and terrible Advent, offering to Thee thy own out of thy own, in all and for all we sing Hymns to Thee, we bless Thee, we give Thanks to Thee, O Lord.



The present Liturgy of St. *James*.

[Por.] Ἄ' Εἰλήσων ἡμᾶς Κύριε ὁ Θεός, ὁ  
 Πατὴρ ὁ παντοκράτωρ, [Sacerd.] Ἐλήσων ἡμᾶς  
 ὁ Θεός ὁ παντοκράτωρ, εἰλήσων ἡμᾶς ὁ Θεός ὁ σωτὴς ἡμῶν  
 ἐλήσων ἡμᾶς ὁ Θεός καὶ τὸ μέγα ἐλεός σου, καὶ  
 ἐξαπόσειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα  
 δῶρα ταῦτα τὸ πνεῦμά σου τὸ πανάγιον  
 [Deinde inclinata cervice dicit] τὸ κύριον καὶ ζυγοποιεῖν  
 τὸ στήθερόν σου τῷ θυῖ καὶ πατρὶ, καὶ τῷ κυριότην σου υἱῷ,  
 τὸ συμβασιλεύον, τὸ ὁμοῦσιν τι καὶ συναΐδον, τὸ λαλῆ-  
 σαν ἐν νόμῳ καὶ προφῆταις, καὶ τῇ κατῇ σου διαθήκῃ· τὸ  
 καθαῖον ἐν εἰδὶ περιγεῖας ἐπὶ τὸν Κύριον ἡμῶν Ἰησοῦν  
 Χριστὸν ἐν τῷ ἱερῷ ποταμῷ, καὶ μίαν ἐπ' αὐτοῖ· τὸ  
 καθαῖον ἐπὶ τοῖς Ἀποστόλοις σου ἐν εἰδὶ πυρίνου γλωσσῶν ἐν  
 τῷ ὑπερφῶν τῆς ἀγίας καὶ ἰδοὺς Σιών, ἐν τῇ ἡμέρᾳ τῆς  
 πύλικορτος· αὐτὸ τὸ πνεῦμά σου τὸ πανάγιον καλὰ πρυμφο-  
 διστοῖα ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα  
 & erigens se exclamat:] ἵνα ἐπιφοιτήσων τῇ ἀγίᾳ,  
 καὶ εἰσέλθῃ, καὶ ἰδοὺς αὐτὴ παρσίχῃ, ἀγίασθῃ καὶ ποιήσῃ  
 τὴν μὲν ἄρτον τῆτον σῶμα ἅγιον τῷ Χριστῷ  
 σου, [Por.] Ἀμήν. καὶ τὸ ποτήριον τῆτον αἷμα  
 τίμιον τῷ Χριστῷ σου· [Por.] Ἀμήν. ἵνα γνήσῃαι  
 πᾶσι τοῖς ἐξ αὐτῶν μελαμβάνουσιν εἰς  
 ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς  
 ἁγιασμὸν ψυχῶν καὶ σαρκῶν, εἰς καρποφο-  
 ρίαν ἔργων ἀγαθῶν ὅς εἰς σφειδὸν τῆς ἀγίας σου  
 καθολικῆς ἐκκλησίας, ἥν ἰδεμιλῶσας ἐπὶ τὴν πέτραν τῆς  
 πίστεως, ἵνα πύλαι ἄδην μὴ κατισχύσωσιν αὐτῆς, ἐν ἡμέρᾳ  
 αὐτῇ ἀπὸ πάσης αἰρίσεως καὶ σκαδάλων καὶ ἐξαγερμένων  
 τῇ ἀνομίᾳ, διαφυλάττων αὐτὴν μέχρι τῆς συνήλειας  
 τοῦ αἰῶνος."

<sup>a</sup> *Lit. Syr.* Misere nobis Deus Pater omnipotens, & mitte Spiritum tuum sanctum—ut adveniens efficiat panem istum Corpus—Have mercy upon us, O God, Almighty Father, and send down thy holy Spirit—that by his Descent upon them, he may make this Bread the Body—

This is undoubtedly an Interpolation, and does not seem to make good Sense, that the *προειμίμια δῶρα, the Gifts set before God*, as made the Body and Blood of Christ by the Descent of the holy Spirit upon them, should be τοῖς ἐκ αὐτῶν μελαματέουσιν, *to all who partake of them*, for the Confirmation of the holy Catholick Church, &c.

The ancient Liturgy of the Church  
of Jerusalem.

\* Ελέησον ἡμᾶς Κύριε ὁ Θεὸς, ὁ Πατὴρ  
ὁ Πατοκράτωρ, ἐλέησον ἡμᾶς καὶ τὸ μέγα  
ἐλεός σου, καὶ ἐξαπέσειλον ἐφ' ἡμᾶς, καὶ ἐπὶ  
τὰ περκαίμωρα δῶρα ταῦτα τὸ πνεῦμά σου  
τὸ ἅγιον, † ἵνα ἐπιφοιτήσαν ποιήσῃ πὺν μὲν  
ἄρτον τῆτον Σᾶμα ἅγιον τῷ Χριστῷ σου, καὶ  
τὸ πνεῦμα τῆτο Αἷμα τίμιον τῷ Χριστῷ  
σου· ἵνα γένηται πᾶσι τοῖς ἐξ αὐτῶν με-  
ταλαμβάνεσθαι εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς  
ζωὴν αἰώνιον <sup>a</sup> [εἰς ἀδιασμὸν ψυχῶν καὶ σω-  
μάτων † εἰς καρποφορίαν ἔργων ἀγαθῶν,]

\* Ephraem Syrus Orat. de Sacerd. T. i. p. 20.  
Misericordiam & indulgentiam a Rege misericorde  
postulans, ut Spiritus Sanctus pariter descendat sancti-  
ficetque dona in terris proposita. *Asking Mercy and  
Indulgence from the merciful King, that the holy Spirit  
may descend upon, and sanctify the Gifts set before God  
on Earth.*

*Optat. Milev. L. vi. cont. Parmen. Quo Deus omnipotens invocatus sit, quo postulatus descendit Spiritus Sanctus. Where God Almighty is invoked, and the holy Spirit being called for descends.*

† S. Gr. p. 300. ἅγια τὰ προκείμενα, ἐπιφοίτησι  
 δῖαμα ἅγιον ἑνίμας, holy are the Gifts which are  
 set before God [or lie in open view] having received  
 the Descent of the holy Spirit upon them.  
 a What I have

What I have here inclosed in Hooks, if it be not to be left out altogether, as in *Frag. Iren.* and as may seem probable also from the Prayer immediately before the Communion, p. 57. where the Priest prayeth *ὡς ἄξιον ἡμῶν μυστηρίων καὶ μέτοχοι γίνεσθαι τῶν ἁγίων σου μυστηρίων, ὡς ἄξιον ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of Sins, and for Life everlasting; and likewise from what I take to have been the Bidding of the Deacon to the Thanksgiving after communicating, ὅτι ἤξιωσας [l. ἤξιωσιν] ἡμᾶς μελάσχειν τῷ σώματι καὶ αἵματι σου [l. Χριστοῦ] ὡς ἄξιον ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, that thou hast vouchsafed [l. he bath vouchsafed] to make us Partakers of thy Body and Blood [l. the Body and Blood of Christ] for the Remission of Sins and for Life everlasting. If it be not, I say, to be left out altogether, should, I think, be placed rather immediately after μελάλαμάνεσθον, partake of them, and before ὡς ἄξιον, &c. for Remission, &c. Thus S. Cyr. p. 274. according to the Reading of M. S. Bod. μελάλαβῶν μυστηρίων εἰς ἁγιασμόν ψυχῶν καὶ σωμάτων, εἰς ἄριστον ἁμαρτιῶν, καὶ εἰς βασι-*



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

—παρεκαλῶμεν  
τὸ φιλόανθρωπον Θεὸν  
τὸ ἅγιον πνεῦμα ἐξα-  
ποστείλαι ἐπὶ τὰ προ-  
κείμενα, ἵνα ποιήσῃ  
τὸ μὲν ἄρτον Σῶμα  
Χριστοῦ, τὸν δὲ οἶνον  
Αἷμα Χριστοῦ\*.

\* S. Cyr. adds, πᾶν-  
τως γὰρ ὃ ἐὰν ἐφάσκειτο  
τὸ ἅγιον πνεῦμα τὸτο ἡγι-  
ασαί καὶ μεταβιβῆσαι; for  
that to which the holy  
Spirit gives the Contact  
is sanctified and changed.  
Then immediately fol-  
lows, ἵτα, then, as p.  
30.

Καὶ ἀξιῶμεν σε  
ὅπως εὐμενῶς ἐπι-  
βλέψῃς ἐπὶ τὰ προ-  
κείμενα δῶρα ταῦτα  
ἐνώπιόν σου, ὁ ἀνεν-  
δεὴς Θεός, καὶ εὐδοκή-  
σῃς ἐπ' αὐτοῖς εἰς τι-  
μὴν τοῦ Χριστοῦ σου,  
καὶ καταπέμψῃς τὸ  
ἅγιόν σου πνεῦμα ἐπὶ  
τὴν θυσίαν ταύτην,  
τὸ μάρτυρα τὴν παθη-  
μάτων τοῦ Κυρίου Ἰη-  
σοῦ, ὅπως ἀποφύγῃ  
τὸ ἄρτον τοῦτον Σῶμα  
τοῦ Χριστοῦ σου, καὶ τὸ  
ποτήριον τοῦτο Αἷμα  
τοῦ Χριστοῦ σου, ἵνα οἱ  
μεταλαβόντες αὐτὰ  
βεβαιωθῶσι πρὸς εὐ-  
σέβειαν, ἀφέσεως ἀ-  
μαρτημάτων τύχωσι,  
τοῦ διαδόχου καὶ τοῦ  
πλάγιου αὐτῶν ῥυθῶ-  
σι, ποιήματι ἁγίου  
πληρωθῶσιν, ἅξιοι  
τοῦ Χριστοῦ σου γένω-  
νται, ζωῆς αἰωνίης τύ-  
χωσι, σὺ καταλλα-

Lit. Mar. Καὶ δεόμεθα καὶ παρεκαλῶ-  
μεν σε φιλόανθρωπε, ἀγαθὲ, ἐξαπέστειλον  
ἐξ ὕψους τοῦ ἁγίου σου ἐξ ἐτοιμῆς κατοικητή-  
ριου σου—ἐφ' ἡμᾶς, καὶ ἐπὶ τοῖς ἄρτοις  
τάτοις, καὶ ἐπὶ τοῖς ποτήριον ταῦτα τὸ πνεῦ-  
μά σου τὸ ἅγιον, ἵνα αὐτὰ ἀδιάσῃ—καὶ ποιή-  
σῃ τὸν μὲν ἄρτον Σῶμα, τὸ δὲ ποτήριον  
Αἷμα—τοῦ Κυρίου—ἡμῶν Ἰησοῦ Χριστοῦ—  
ἵνα γράνῃαι πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν μελα-  
μβάνουσιν εἰς πίσιν, εἰς νηψιν, εἰς ἴατιν,  
εἰς σαφροσύνην, εἰς ἀγιασμόν, εἰς [1. καὶ]  
ἐπανανέωσιν ψυχῆς [add καὶ] σώματι [καὶ  
πνεύματι], εἰς κοινωνίαν μακαριότητος  
ζωῆς αἰωνίης καὶ ἀφθαρσίας—

\* I would incline to think this should be rather in  
the singular Number, καὶ ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὸ  
ποτήριον τοῦτο, and upon this Bread and this Cup, as it  
is immediately after. See 1 Cor. x. 17. S. Ignat.  
Ep. ad Eph. c. xx. ἵνα ἄρτον κλῶντες, breaking one  
Bread. And Ep. ad Philad. c. 4. ἐν ποτήριον εἰς ἑν-  
ον τὸ αἷμα τοῦ αὐτοῦ, one Cup in the Unity of his Blood.

† I have inclos'd καὶ πνεύματι, and Spirit, in Hooks,  
because

Lit. Chrys. Καὶ δεόμεθά σου ὁ Θεός  
ἡμῶν—καταπέμψον τὸ πνεῦμά σου τὸ ἅγιον  
ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα  
—ποιήσον— [as I take all that is inserted  
in this Lit. betwixt δῶρα ταῦτα, these  
Gifts, and ποιήσον, make, to be interpo-  
lated, so in consequence instead of ποιή-  
σον, make, it must be read ἵνα ποιήσῃ, that  
he may make] τὸ μὲν ἄρτον τοῦτον τίμνον Σῶμα  
τοῦ Χριστοῦ σου,—τὸ δὲ ἐν ποτηρίῳ τῷ τῷ τίμνον

Iren. Frag. Edit. a Puff. καὶ ἐκκαλεῖται τὴν προσφορὰν τῆς εὐχαριστίας, ἐκκαλεῖται τὸ πνεῦ-  
μα τὸ ἅγιον, ὅπως ἀποφύγῃ τὴν θυσίαν ταύτην καὶ τὸν ἄρτον Σῶμα τοῦ Χριστοῦ, καὶ τὸ πο-  
τήριον τὸ Αἷμα τοῦ Χριστοῦ, ἵνα οἱ μεταλαβόντες τῶν τῶν αὐτῶν ἀντύπων, τῆς ἀφίσεως τῶν  
ἀμαρτιῶν, καὶ τῆς ζωῆς αἰωνίης τύχωσιν. Then having performed the Oblation, we in-  
voke the holy Spirit, that he may make this Sacrifice and Bread the Body of Christ,  
and the Cup the Blood of Christ, that they who partake of these Antitypes, may ob-  
tain Remission of Sins, and Life everlasting. Vid. & contra Hæreses l. IV. c. 34.



## The present Liturgy of St. James.

[Peop.] <sup>a</sup>. Have mercy upon us, O Lord God, Almighty Father, [Priest.] Have mercy upon us, O God Almighty, have mercy upon us, O God our Saviour, have mercy upon us, O God, according to thy great Mercy, and send down thy most holy Spirit upon us, and upon these Gifts which are here set before thee. Then bowing his neck he saith, who is the Lord, and Giver of Life, who sitteth on the same Throne with thee, O God the Father, and with thy only begotten Son, and reigneth with thee, being consubstantial and co-eternal, who spake by the Law, and the Prophets, and by thy New Testament, who descended in the Likeness of a Dove upon our Lord Jesus Christ in the River *Jordan*, and rested upon him, who descended upon the Apostles in the Likeness of fiery Tongues, in the upper Room of holy and glorious *Sion*, on the Day of Pentecost; send down, O Lord, this thy most holy Spirit upon us, and upon these holy Gifts which are here set before thee. And raising himself up he says with a loud Voice, that by his Descent upon them, with his holy, and good, and glorious Presence, he may sanctify and make this Bread the holy Body of thy Christ, [Peop.] Amen. and this Cup the precious Blood of thy Christ; [Peop.] Amen. that they may be to all who partake of them, for Remission of Sins, and for Life everlasting, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works, <sup>b</sup> for the Confirmation of thy holy Catholick Church, which thou hast founded upon the Rock of Faith, that the Gates of Hades may not prevail against it; delivering it from all Heresy and Scandals, and from the Workers of Iniquity, and preserving it to the Consummation of the Word."

## The ancient Liturgy of the Church of Jerusalem.

\* Have mercy upon us, O Lord God, Almighty Father, have mercy upon us according to thy great Mercy; and send down thy holy Spirit upon us, and upon these Gifts which are here set before thee, † that by his Descent upon them, he may make this Bread the holy Body of thy Christ, and this Cup the precious Blood of thy Christ; that they may be to all who partake of them, for Remission of Sins, and for Life everlasting, <sup>a</sup> [for the Sanctification of Soul and Body, ‡ for bringing forth the Fruit of good Works.]

*λίας ὁρανῶν κληρονομίαν, to partake of the Mysteries for the Sanctification of Soul and Body, for Remission of Sins, and for an Inheritance in the Kingdom of Heaven.*

† S. Cyr. p. 44. Καρποφορέτης ἐν ἑσέσις ἀγαθοῖς, bringing forth the Fruit of good Works.



St. Cyril in Catech.  
Myſt. V.

—We may invoke God the Lover of Men, to ſend down the holy Spirit upon *the Gifts* ſet before him, that he may make the Bread the Body of Chriſt, and the Wine the Blood of Chriſt \*.

The Clementine  
Liturgy.

And we beſeech Thee to look favourably upon theſe Gifts which are here ſet before thee, O God, who ſtandeſt in need of nothing; and to accept them to the Honour of thy Chriſt; and to ſend down thy holy Spirit upon this Sacrifice, the Witneſs of the Sufferings of the Lord Jeſus, that he may make this Bread the Body of thy Chriſt, and this Cup the Blood of thy Chriſt; that they who partake thereof may be confirmed in Godlineſs, may obtain Remiſſion of Sins, may be delivered from the Devil and his Deceit, may be filled with the holy Ghoſt, may be made worthy of thy Chriſt, and may obtain everlaſting Life, Thou being recon-

Part of the Liturgies of St. Mark,  
St. Chryſoſtom and St. Baſil.

*Lit. Mar.* And we pray and beſeech thee, O good God, the Lover of Men, ſend down from thy high and holy Place, from thy prepared Habitation,—thy holy Spirit upon us, \* and upon theſe Loaves, and theſe Cups,” that he may ſanctify them—and make the Bread the Body, and the Cup the Blood—of our Lord—Jeſus Chriſt—that they may be to all of us who partake of them for Faith, for Sobriety, for Health, for Temperance, for the Sanctification, for [l. and] renewing of our Soul [add and] Body [<sup>b</sup> and Spirit] for the Communion of the Bleſſedneſs of eternal Life and Immortality—

because the moſt ancient Fathers make Man, conſidered in his pure Naturals, to conſiſt only of two Parts, Soul and Body. See *Juſt. M. de Reſur. ap. Grab. Spic. Pat. Sec. 2<sup>l</sup>. p. 188—9. Tatian. p. 58. Athen. de Mort. Reſ. p. 170. & p. 200. Clem. Al. Str. IV. p. 639. l. 17. Tertul. de Reſur. c. 40 Iren. l. 11. c. 52. Cyril. p. 56. 'Tis only the ſpiritual or perfect Man to whom they aſcribe theſe three Parts, Soul, Body, and Spirit, by Spirit underſtanding not any created Principle, but the divine Spirit. See *Iren. l. V. c. 6, & c. 9. Clem. Al. Pæd. l. c. 6. init. & Str. IV. p. 638. And in this Senſe, Iren. p. 407. interprets 1 Theſſ. v. 23. as does Juſt. M. ap. Grab. Spic. Pat. Sec. 2<sup>l</sup>. p. 192. Sec. N. Grab. p. 250.**

*Lit. Chryſ.* And we beſeech thee, O our God,—ſend down thy holy Spirit upon us, and upon theſe Gifts which are here ſet before thee,—make this Bread the precious Body of thy Chriſt,—and what is in this Cup the precious Blood of thy Chriſt;—that.



The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Προσφέρομέν σοι δέσποτα <sup>a</sup> ὑπὲρ τῶν ἁγίων σου  
τόπων, ὅς ἰδοῦσας τῇ θιοφανείᾳ τῷ Χριστῷ σου, καὶ τῇ  
ἐπιφοίτησει τῷ παναγίῳ σου πνεύματι· προσηλυμίως ὑπὲρ  
τῆς ἰνδοῦ Σιών τῆς Μητρὸς πατρῶν τῶν Ἐκκλησιῶν καὶ  
ὑπὲρ τῆς καὶ παῶσαν <sup>b</sup> οἰκουμενὴν ἁγίας σου  
καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας,  
πλεστίας καὶ νῦν τὰς δωρεὰς τῶν παναγίων σου  
πνεύματι ἐπιχορηγήσῃ αὐτῇ δέσποτα. Μνήσ-  
θη· Κύριε καὶ τῷ ἐν αὐτῇ ἁγίων πατέρι καὶ

Προσφέρομέν σοι δέσποτα ὑπὲρ τῆς καὶ πα-  
σαν τὴν οἰκουμενὴν ἁγίας σου [καθολικῆς  
καὶ ἀποστολικῆς] Ἐκκλησίας, πλεστίας καὶ  
νῦν τὰς δωρεὰς τῶν ἁγίων σου πνεύματι  
ἐπιχορηγήσῃ αὐτῇ. Μνήσθη· Κύριε καὶ τῷ ἐν

<sup>a</sup> I take this to be an Interpolation, otherwise  
(for the Reason above given, p. 10.) St. Cyril would  
not have omitted to take Notice of it. It may prob-  
ably have been added even by himself, after his  
coming to be Bishop of Jerusalem; or by some of his  
Successors, when that Church began to aim at, or  
had obtained its Patriarchal Dignity.

<sup>b</sup> De Lit. Syr. & Clem.



St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

γέν[η]ται αὐτοῖς, δέω-  
τα παντοκράτωρ.

Αἷμα τῷ Χρυσῷ σ[ε]—ὥστε γενέσθαι τοῖς με-  
ταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν  
ἁμαρτιῶν, εἰς κοινωνίαν τῷ ἁγίῳ πνεύματι,  
εἰς βασιλείας ὁρατῶν πληρώματα, εἰς παρ-  
ρησίαν τῷ πρὸς σε, μὴ εἰς κέρμα, ἢ εἰς  
κατάκρημα.

Lit. Bas. Καὶ δεόμεθα [add σ[ε]] ὁ Θεὸς  
ἡμῶν—καὶ σὲ παρακαλέσμεν—εὐδοκίᾳ τῇ σῆς  
ἀγαθότητι, ἐλθεῖν τὸ πνεῦμά σου τὸ ἅγιον  
ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦ-  
τα, καὶ εὐλογῆσαι αὐτά, καὶ ἀγιάσαι, καὶ  
ἀναθεῖξαι—τὸ μὲν ἄρτον τῶν—αὐτὸ τὸ  
τίμιον Σῶμα τῷ Κυρίῳ—ἡμῶν Ἰησοῦ Χρυσῷ  
—τὸ δὲ ποτήριον τῶν αὐτὸ τὸ τίμιον Αἷμα  
τῷ Κυρίῳ—ἡμῶν Ἰησοῦ Χρυσῷ,—ἡμᾶς δὲ  
πάντας, τὰς ἐκ τῷ ἐνὸς ἁγίου καὶ τῷ ποτήριον  
μετέχοντας \* ἐνώσαις ἀλλήλοις εἰς ἐνὸς πνεύ-  
ματι ἁγίῳ κοινωνίαν, καὶ μηδένα ἡμῶν  
εἰς κέρμα ἢ εἰς κατάκρημα \* ποιήσαις με-  
τάχων τῷ ἁγίῳ σώματι καὶ αἵματι τῷ  
Χρυσῷ σ[ε].

† Lit. Mar. Μνήσθητι καὶ τῶν ἀπαν-  
ταχῶ ὁρθοδόξων Ἐπισκόπων, Πρεσβυτέρων,  
Διακόνων—

Lit. Chrys.—μνήσθητι, Κύριε, πάσης  
ἐπισκοπῆς ὁρθοδόξης, τῇ ὁρθοδομένῳ τῷ λό-  
γον τῇ σῆς ἀληθείας, πάντος τῷ πρεσβυτε-  
ρίῳ, τῷ ἐν Χρυσῷ διακονίᾳ,—

Lit. Bas. Μνήσθητι, Κύριε, πάσης ἐπι-  
σκοπῆς ὁρθοδόξων, τῶν ὁρθοδομένων τῷ λό-  
γον τῇ σῆς ἀληθείας—τῷ πρεσβυτερίῳ, τῷ  
ἐν Χρυσῷ διακονίᾳ—

‡ Lit. Mar. Τὸν Βασιλέα, τὰ στρατιω-  
τικά, τὰς ἀρχοντας, βελάς, δήμες,—ἐν  
πάσῃ εἰρήνῃ καλῶς κείσμεν. This may

Εἴτα μὲν τὸ ἀπαρ-  
τιθῆναι τὸ πνευμα-  
τικὸν θυσίαν, τὸ ἀ-  
ναίμακτον λαβεῖν,  
ἐπὶ τῇ θυσίᾳ ἐκεί-  
νης τῷ ἱλασμῷ πα-  
ρακαλέσμεν τὸ θεόν<sup>a</sup>  
ὑπὲρ κοινῆς τῇ Ἐκ-  
κλησιᾶν εἰρήνης, ὑπὲρ  
τῇ τῷ κόσμῳ εὐσα-  
θείας, ὑπὲρ Βασι-  
λέων, ὑπὲρ στρατιω-

Ἐτι δεόμεθα σε  
Κύριε, καὶ ὑπὲρ τῆς  
ἀγίας σου Ἐκκλησί-  
ας τῇ ἀπὸ περάτων  
ἕως περάτων, ὡς  
περλεποιήσω τῷ τί-  
μιῳ αἵματι τῷ Χρυσῷ  
σου, ὅπως αὐτῷ δια-  
φυλάξης ἁσέισον καὶ  
ἀκλυδάνισον ἅχρι τῇ  
σωτηλείας τῷ αἰῶ-

<sup>a</sup> See the bidding Prayer  
following the Priest's In-  
tercession.



The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

We offer to thee, O Lord, <sup>a</sup> for thy  
holy Places, which thou hast glorified with the  
Divine Presence of thy Christ, and the Descent of  
thy most holy Spirit, chiefly for glorious Sion the  
Mother of all Churches; and <sup>b</sup> for thy holy  
Catholick and Apostolick Church  
throughout the whole World; do thou  
now also plentifully furnish her with  
the rich Gifts of thy most holy Spirit,  
O Lord.

Remember, O Lord, <sup>the</sup> <sub>our</sub> holy Fathers  
and Brethren, and Bishops in the same, who

We offer to thee, O Lord, for thy  
holy [Catholick and Apostolick] Church  
throughout the whole World; do  
thou now also plentifully furnish her  
with the rich Gifts of thy holy Spirit.

Remember, O Lord, the holy



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryftofom and St. Bafil.

ciled to them, O  
Lord Almighty.

they may be to thofe who partake of them for Sobriety of Soul, for Remiffion of Sins, for the Communion of the holy Spirit, for the Fulnefs of the Kingdom of Heaven, for Confidence in thee, and not for Judgment or Condemnation.

*Lit. Baf.* And we befeech [add thee], O our God,—and pray unto thee,—that by the favour of thy Goodnefs, thy holy Spirit may defcend upon us, and upon thefe Gifts which are here fet before thee, and blefs them, and fanctify, and make—this Bread—the precious Body of our Lord—Jefus Chrift,—and this Cup the precious Blood of our Lord—Jefus Chrift,—and unite us all who partake of this one Bread and Cup to one another in the Communion of one holy Spirit, and let none of us partake of the holy Body and Blood of thy Chrift to Judgment or Condemnation.

† *Lit. Mar.* Remember all orthodox Bifhops, Prefbyters, Deacons,—in every Place.

*Lit. Chryf.*—Remember, O Lord, all orthodox Bifhops, who rightly divide the Word of thy Truth; all the Prefbyters, and Deacons in Chrift—

*Lit. Baf.* Remember, O Lord, all orthodox Bifhops, who rightly divide the Word of thy Truth,—the Prefbyters and Deacons in Chrift,—

‡ *Lit. Mar.* Guide the King, the Armies, the Magiftrates, the Councils, the People,—in all Peace.—King

H

Then after the  
fpiritual Sacrifice  
the unbloody Service  
is finished, we  
pray to God over  
this Sacrifice of  
Propitiation, \* for  
the common Peace  
of the Churches,  
for the Tranquility  
of the World,  
for Kings, for their  
Armies and Auxili-

We farther  
pray unto thee,  
O Lord, for thy  
holy Church, from  
one End of the  
Earth to the other,  
which thou haft  
purchafed with the  
precious Blood of  
thy Chrift, that  
thou wouldft keep  
her unshaken and  
undifturbed with  
Storms and Tem-  
pefts to the End



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

ἀδελφῶν ἡμῶν, καὶ Ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκ-  
 μῇ ἐρεδοδόξως ἐρθερομένων τὸν λόγον τοῦ σῆς  
 ἀληθείας †. Μνήσθητι Κύριε \* καὶ πάσης  
 πόλεως καὶ χώρας καὶ τῆ ἐρεδοδόξως πᾶσι οἰκέν-  
 των ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.  
 Μνήσθητι Κύριε πλεόντων, ἐδοιπορούντων,  
 ξενηευόντων χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν  
 φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν  
 μεάλλοις καὶ βασάνοις, καὶ πικραῖς δε-  
 λείαις, ὄντων πατέρων καὶ ἀδελφῶν ἡμῶν. Μνήσ-  
 θητι, Κύριε, τῶν ἰοσύντων καὶ καμνόντων, καὶ  
 τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλημένων,  
 τοῦ ὧρα σὺ τῶν θεῶν ταχέως ἰάσεως αὐτῶν  
 καὶ σωτηρίας. Μνήσθητι, Κύριε, πάσης ψυ-  
 χῆς χριστιανῆς θλιβομένης καὶ καταπονέμενης,  
 ἐλεῶς καὶ βοηθείας σὺ τῶν θεῶν ἐπιδοεμένης  
 καὶ ἐπιστροφῆς τῆ πεπλανημένων. Μνήσθητι,  
 Κύριε, τῶν κεπιώνων καὶ διακονούντων ἡμῖν, πα-  
 τέρων καὶ ἀδελφῶν ἡμῶν, διὰ τὸ ὄνομά σου  
 τὸ ἅγιον. Μνήσθητι, Κύριε, πάντων εἰς ἀγα-  
 θόν· πάντας ἐλέησον δέσποτα· πᾶσιν ἡμῖν  
 διαλλάγηθι· εἰρήνευσον τὰ πλῆθη τῶν λαῶν  
 σου· διατκέσθαι τὰ σκάνδαλα· λάβωμεν  
 τὴν πολέμους· παῦσον τὰς τῶν αἰρέσεων ἐπα-  
 ρασάσεις· τὴν σὴν εἰρήνην, καὶ τὴν σὴν ἀγά-  
 πην χάριται ἡμῖν, ὁ Θεὸς ὁ σῶν ἡμῶν,

† Lit. Syr. add, Canitiem ipsos venerandam con-  
 cede Domine : multis annis ipsos conserva pascentes  
 Populum tuum cum omni pietate & sanctitate. Me-  
 memento, Domine, Presbyterii hujusce & cujuscumque  
 alterius loci ; Diaconatus in Christo, omnisque Mi-  
 nisterii, & omnis Ordinis Ecclesiastici. Grant them a  
 venerable old Age, O Lord, preserve them for many  
 Years that they may feed thy People in all Piety and Ho-  
 linefs. Remember, O Lord, the Presbyters of this and  
 every other Place ; the Deacons in Christ ; all the Mi-  
 nisters, and every Ecclesiastical Order.

\* Lit. Mar. Μνήσθητι Κύριε—τῆς πόλεως ἡμῶν ταύ-  
 της [add καὶ] πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ἐρεδοδόξῳ  
 πνεύματι Χριστοῦ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.  
 Remember,

αὐτῇ ἁγίαν Ἐπισκόπων τῶν ἐρθερομένων τὸν  
 λόγον τοῦ σῆς ἀληθείας † †. Μνήσθητι Κύ-  
 ρι \* καὶ πόλεως ἡμῶν ταύτης, καὶ πάσης  
 πόλεως καὶ χώρας, καὶ τῶν πᾶσι οἰκούντων ἐν  
 αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν. Μνήσ-  
 θητι Κύριε πλεόντων, ἐδοιπορούντων, ξενηευόν-  
 των χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν φυλα-  
 καῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν  
 μεάλλοις καὶ βασάνοις, καὶ πικραῖς δε-  
 λείαις ὄντων [πατέρων καὶ] ἀδελφῶν ἡμῶν. Μνήσθητι  
 Κύριε, τῶν ἰοσύντων καὶ καμνόντων, καὶ τῶν ὑπὸ πνευ-  
 μάτων ἀκαθάρτων ἐνοχλημένων, τοῦ ὧρα σὺ  
 τῶν θεῶν ταχέως ἰάσεως αὐτῶν καὶ σωτηρίας.  
 Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλι-  
 βομένης καὶ καταπονέμενης, ἐλεῶς καὶ βοηθείας  
 σὺ τῶν θεῶν ἐπιδοεμένης καὶ ἐπιστροφῆς τῶν πε-  
 πλανημένων. Μνήσθητι, Κύριε, τῶν κοπιώνων  
 καὶ διακονούντων ἡμῖν [πατέρων καὶ] ἀδελφῶν ἡ-  
 μῶν διὰ τὸ ὄνομά σου τὸ ἅγιον. Μνήσθητι, Κύ-  
 ρι, πάντων εἰς ἀγαθόν· πάντας ἐλέησον δέσ-  
 ποτα· πᾶσιν ἡμῖν διαλλάγηθι· εἰρλέευσον  
 τὰ πλῆθη τῶν λαῶν σου· διατκέδατον τὰ σκάν-

† Here seems to be a Defect in this Lit. that no  
 mention is made of the Presbyters and Deacons of the  
 Catholick Church ; if we may have any regard here to  
 Lit. Syr. there should be added in this Place, τῶν  
 αὐτοῖς τὸ ὄνομα παράσχου Κύριε, σὺ τηρήσον αὐτοὺς ἵνα  
 πολλοὺς ποιμαίνουσιν τὸν λαόν σου ἐν εὐσεβείᾳ, καὶ ὁσιότητι.  
 Μνήσθητι Κύριε πατέρες τοῦ πνεύματος, πάσης τῆς ἐν Χριστῷ  
 διακείας, καὶ [ὑπηρεσίας] \* πατέρες τοῦ πνεύματος τῆς  
 ἐκκλησίας ; grant them a venerable old Age, O Lord,  
 preserve them for many Years that they may feed thy  
 People in Piety and Holiness. Remember, O Lord, all  
 the Presbyters and Deacons in Christ, and [Ministers]  
 \* the whole Fullness of thy Church ; (see Const. Apost.  
 l. viii. c. 10. Lit. Mar. Lit. Alex. Basil and Lit. Clem.  
 in the bidding Prayer, c. 13.) \* I have here fol-  
 lowed Lit. Clem. (and have accordingly inclos'd ὑπε-  
 ρεσίας, Ministers, in Hooks, as being wanting in M. S.  
 V.) rather than Lit. Syr. according to which it would  
 be πατέρες ἐκκλησιαστικοῦ τάξεως, every ecclesiastical  
 Order. See Note † in the other Col. But perhaps  
 no more may be wanting, but only, immediately after  
 αὐτοῖς



St. Cyril in Catech.  
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St. Chryſoſtom and St. Baſil.

τῶν, καὶ συμμάχων,  
ὑπὲρ τῶν ἀδελφείων,  
ὑπὲρ τῶν κατὰ πνευμά-  
των, καὶ ἀπαξ ἀπλῶς  
ὑπὲρ πάντων βροτῶ-  
ν δεομένων<sup>b</sup> δεόμεθα

<sup>b</sup> I have followed here the MSS. *Roe* and *Causab.* St. Cyril in this Account takes in both the Priest's Intercession and the bidding Prayer which followed it, the one being but a Recapitulation of the other, in which the Deacon directs the People to pray themselves for all that the Priest had before interceded for, in virtue of this commemorative Sacrifice: And probably this may be intimated in these Words διόμεθα πάντες ἡμεῖς, *we all pray*, that not only the Priest in his Intercession, but the People also in the bidding Prayer put up these Petitions. That the Prayer of Intercession in the present Lit. *Ja.* is, in the main at least, the same that it was in St. Cyril's Time, and is here described by him, I see no Reason to doubt. It follows in the same Order immediately after the Invocation (wherein it agrees with the other ancient Liturgies, excepting that of St. Mark.) It contains such a Commemoration of, and Prayers for, the Dead, as very well answers to what he has described, and stands in the End of the Prayer of Intercession, exactly as he has placed it: And as for that Expression in him, ὅπως ὁ θεὸς εὐχαῖς αὐτῶν καὶ προσεΐας προσ-

105. Καὶ ὑπὲρ πά-  
σης ἐπιτοκῆς τῆς ὁ-  
δοποιήσεως τῆς λόγον  
τῆς ἀληθείας, [ἔτι  
παρακαλῶμεν σε καὶ]  
ὑπὲρ τῆς ἐμῆς τῆς προσ-  
φερόντος σοι εὐδενίας,  
καὶ ὑπὲρ παντὸς τῆς  
προσφύερας, ὑπὲρ [f.  
καὶ] τῆς διακόνων [καὶ  
παντὸς τῆς κλήρης] ἵνα  
πάντας σοφίσας πνεύ-  
ματι ἁγίῳ πληρώ-  
σης. "Ἐτι παρακα-  
λῶμεν σε Κύριε, ὑπὲρ  
τῆς βασιλείας, καὶ τῆς  
ἐν ὑπεροχῇ, καὶ παι-  
νὸς τῆς εὐχαρίστη-  
σεως, ἵνα εὐφρανῶνται τὰ  
πρὸς ἡμᾶς, ὅπως ἐν  
ἡσυχίᾳ καὶ ὁμονοίᾳ  
διάγοντες τῇ πάντῃ  
χρόνον τῆς ζωῆς ἡμῶν,  
δοξάζωμεν σε διὰ  
Ἰησοῦ Χριστοῦ τῆς ἐλ-  
πίδος ἡμῶν. "Ἐτι  
προσφερόμεν σοι καὶ  
ὑπὲρ πάντων τῶν ἀπ'

very well fit the Times when the civil Powers were Heathen. But in the same Prayer of Intercession in this Lit. these following Petitions come in afterwards, which have been added after the Emperors became Christian. Βασιλεῦ τῶν βασιλευμένων, καὶ κύριε τῶν κυριευμένων, τῶν βασιλείαν τῆς δόξης σου τῆς ὀρθοδόξου καὶ φιλοχρίστου ἡμῶν βασιλείας, ἐν ἐδικαίῳ σου βασιλεύειν ἐπὶ τῇ γῆς, ἐν εἰρήνῃ καὶ ἀνδρείᾳ καὶ δικαιοσύνῃ [add, διαφύλαξεν, καθυπόταξον αὐτῷ] ὁ θεὸς πάντα ἐχθρὸν καὶ πολέμιον ἐμφύλιον τε καὶ ἀλλόφυλον· ἐπιλαβὼν ἑπὶ σου καὶ θυρεῶν, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτῶν, καὶ ἐκκλειον ῥομφαίαν καὶ σύγκλεισον ἐξεναντίας τῇ καταδικνύντων αὐτὸν, ἐπισκίασον ἐπὶ τῶν κεφαλῶν αὐτῶν ἐν ἡμέρᾳ πολέμου· κάθισεν ἐκ τῆς ὀψφύος αὐτῶν [add, ἐπὶ τῆς θρόνου αὐτῶν, λάλητον τῇ καρδίᾳ αὐτῶν] ἀγαθὰ ὑπὲρ τῆς ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τῆς φιλοχρίστου λαοῦ, ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι αὐτῶν ἡρεμον καὶ ἡσυχίον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Lit. Chrys. Ὑπὲρ τῶν πεισολάτων καὶ φιλοχρίστων ἡμῶν βασιλείων, παντὸς τῆς παλατίης καὶ εὐχαρίστησεως αὐτῶν· δὸς αὐτοῖς, Κύριε, εὐφραντικὸν τὸ βασιλείον, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσυχίον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Lit. Bas. Μνησθήμι, Κύριε, τῇ εὐσεβεστάτων καὶ πεισολάτων ἡμῶν βασιλείων, ὅς ἐδικαίῳ σου βασιλεύειν ἐπὶ τῇ γῆς· ὅπως ἀληθείας, ὅπως εὐδοκίας τεφάνωσον αὐτῶν, ἐπισκίασον ἐπὶ τῶν κεφαλῶν αὐτῶν ἐν ἡμέρᾳ πολέμου· ἐπίσχυσον αὐτῶν τῇ βραχίονα, ὑψώσον αὐτῶν τῇ δεξιᾷ, κράτωσον αὐτῶν



## The present Liturgy of St. James.

throughout the whole World rightly divide the Word of thy Truth †.

Remember, O Lord, \* <sup>also</sup> <sup>and</sup> every City and Country, with all the orthodoxly Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian Fathers and Brethren that travel by Sea, or by Land, or are in foreign Countries, that are in Chains or Imprisonments, that are in Captivity or Banishment, in the Mines, under Torture, or in hard Slavery.

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean Spirits; and make haste to heal and deliver them.

Remember, O Lord, every Christian Soul under Affliction or Calamity, and who stand in need of thy divine Mercy and Help. Remember also the Conversion of those that are in Error.

Remember, O Lord, our Fathers and Brethren who labour and minister to us for thy holy Name's Sake.

Remember all, O Lord, for good; have Mercy upon all, O Lord; be reconciled to us all: settle the Flocks of thy People in Peace: remove all Scandals: make Wars to cease: put a Stop to the Violence of Heresies: and grant us thy Peace and Love, O God, our Sa-

Remember, O Lord,—this our City [add, and] every City and Country, and all that in the orthodox Faith of Christ dwell in them, preserve them in Peace and Safety.

*Lit. Chrys.* Μνησθήτι, Κύριε, τῆς πόλεως ἐν ᾗ παροικῶμεν, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν ὡσεὶ εἰκονῶν ἐν αὐταῖς. Remember, O Lord, this City in which we dwell, and every City and Country, with all the Faithful that dwell in them.

## The ancient Liturgy of the Church of Jerusalem.

Bishops in the same, who rightly divide the Word of thy Truth † ‡.

Remember, O Lord, \* this our City," and every City and Country, with all the Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian [Fathers and] Brethren that travel by Sea, or by Land, or are in foreign Countries, that are in Chains or Imprisonments, that are in Captivity or Banishment, in the Mines, under Torture, or in hard Slavery.

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean Spirits; and make haste to heal and deliver them.

Remember, O Lord, every Christian Soul under Affliction <sup>b</sup> or Calamity, and who stand in need of thy divine Mercy and <sup>c</sup> Help. Remember also the Conversion of those that are in Error.

Remember, O Lord, *those* [our Fathers and Brethren] who labour and minister to us for thy holy Name's Sake.

Remember all, O Lord, for good; have mercy upon all, O Lord; be reconciled to us all: settle the <sup>d</sup> Flocks of

*ἀληθείας, Truth, πᾶσις τῶν πρεσβυτέρων, καὶ πάσης τῆς ἐν Χριστῷ διακονίας, and all the Presbyters and Deacons in Christ, which might have been more easily omitted.*

† Here should follow the Petitions ἐπὶ βασιλείαν, &c. for Kings, &c. which may be supplied from the other Liturgies.

<sup>a</sup> I have added this from *Lit. Mar.* It has probably been left out when the Petition ἐπὶ τῶν ἁγίων σου τόπων, &c. for thy holy Places, &c. has been inserted.

<sup>b</sup> Ὑπὲρ τῶν καλαιπονούντων, for the afflicted, *Cyr.*

<sup>c</sup> Ὑπὲρ πάντων βονθείας δεομένων, for all who stand in need of Help, *Cyr.*

<sup>d</sup> Τὸ ἐν θεῷ πληθύνον, the Flock of God, *Ignat. Ep. ad Tral. §. 8.*



St. Cyril in Catech.  
Myft. V.

aries, for the Sick,  
and for the afflict-  
ed; and in a Word,  
<sup>b</sup> we all pray for  
all who stand in

*διεξήλας ἡμῶν τὴν δέσινον,*  
*that God through their*  
*Prayers and Supplications*  
*would receive our Peti-*  
*tions, he does not seem to*  
*have taken it from the*  
*Liturgy, but has added*  
*it only to shew one great*  
*Design of this Commem-*  
*moration, viz. that we*  
*may reap the Benefit of*  
*their Prayers and Suppli-*  
*cations for us; as he im-*  
*mediately after says that*  
*the Dead are also greatly*  
*benefited by our Prayers*  
*at the Altar for them:*  
*And these two, viz. their*  
*Prayers for us, and ours*  
*for them, are undoubt-*  
*edly two great Branches*  
*of the Communion of*  
*Saints. It may indeed be*  
*alleged against what I*  
*have said, that there is*  
*in that Part of the pre-*  
*sent Lit. Ja. which pre-*  
*cedes the Anaphora a like*  
*Expression to this of St.*  
*Cyril, viz. πάντων τῶν ἀ-*  
*γίων καὶ δικαίων μνημονύ-*  
*σμεν, ὅπως εὐχαῖς καὶ περισ-*  
*τείαις αὐτῶν οἱ πάντες ἐλεη-*  
*θῶμεν. Let us remember all*  
*the Saints and just Men;*  
*that we may all obtain*  
*Mercy, through their Pray-*  
*ers and Supplications. But*  
*as all that Part of the Of-*  
*fice is of a latter Date*  
*than the Time of St. Cy-*  
*ril (these Prayers, at least*  
*which I have mentioned*  
*in Pref. p. 2. excepted) so*  
*this in particular undoubt-*  
*edly is so, as appears by*  
*what immediately goes*  
*before and connects with*  
*it,*

The Clementine  
Liturgy.

of the World. And  
for the whole E-  
piscopate, rightly  
dividing the Word  
of Truth; [we far-  
ther beseech Thee  
also] for my Un-  
worthiness, who  
am now offering  
unto Thee, and  
for all the Presby-  
ters, for [f. and]  
Deacons, [and for  
the whole Clergy,]  
that thou wouldst  
endue us all with  
Wisdom, and fill  
us with thy holy  
Spirit.

We farther pray  
unto thee, O Lord,  
for the King, and  
all that are in Au-  
thority, and for  
the whole Army,  
that our Affairs  
may be in Peace;  
that passing all the  
Time of our Life  
in Quietness and  
Concord, we may  
glorify Thee thro'  
Jesus Christ our  
Hope. We far-  
ther offer unto  
Thee for all thy  
Saints who have

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

of Kings, and Lord of Lords, preserve  
the Kingdom of thy Servant our King,  
who is orthodox and a Lover of Christ,  
and whom thou hast appointed to  
reign upon Earth, in Peace, Power,  
and Justice; subdue unto him all his  
Enemies and Adversaries both at home  
and abroad; take thy Arms and Buck-  
ler, and stand up to help him; draw  
out thy Sword, and stop the way a-  
gainst them that persecute him; cover  
his Head in the Day of Battle; and  
make the Fruit of his Loins to sit  
upon his Throne. Incline his Heart  
to be favourable to thy holy Catholick  
and Apostolick Church, and to all the  
People who love Christ, that in his  
Tranquillity we may lead a quiet and  
peaceable Life in all Godliness and  
Honesty.

*Lit. Chrys.* For our Emperors who  
live in the Faith and Love of Christ,  
for their Court and Camp; give them,  
O Lord, a peaceable Reign, that in their  
Tranquillity we may lead a quiet and  
peaceable Life in all Godliness and  
Honesty.

*Lit. Bas.* Remember, O Lord, our  
most religious and faithful Emperors,  
whom thou hast appointed to reign  
upon Earth; encompass them with the  
Armour of Truth, and of thy Favour,  
cover their Head in the Day of Battle;  
strengthen their Arm and exalt their  
right Hand; establish their Kingdom;



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

καὶ ἐλπίς πάντων τῶν περὶ τὴν γῆν. Μνήσθητι, Κύριε, εὐκρατίας ἀέρων, ὁμῶν εἰρηνικῶν, δρότων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τῶν σεφάνων τῶν ἐνιαυτῶν τῆς χρηστότητός σου· οἱ γὰρ ἐφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνείλας σὺ τὴν χεῖρά σου καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας. Μνήσθητι, Κύριε, τῆς καρποφορίας καὶ καλλιεργείων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων, χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδεομένων, καὶ πάντων τῶν ἐντεταμένων ἡμῖν τῶν μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἐτι μνησθῆναι κτίζωσον, Κύριε, καὶ τὰς προτφεράς παύτας προσηνέκων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος προσηνέκεν ἢ κτ' διάνοιαν ἔχει, καὶ τὴν ἀρίως σοὶ ἀνεγνωσμένων. Μνήσθητι, Κύριε, καὶ τὸ πλῆθος τῶν ἐλέων σου καὶ τὴν οἰκτιρμάν σου καὶ ἐμὲ τῶν ταπεινῶν καὶ ἀχρείων δούλων σου, καὶ τὸ ἅγιόν σου θυσιαστήριον κυκλόντων \* διακόνων, καὶ χάριται αὐτοῖς βίον ἀμεμίον, ἀσπιλον αὐτῶν τὴν διακονίαν φύλαξον, καὶ βαθμὸς ἀγαθῶν περιποιήσεται· ἵνα εὐρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σου εὐαρεστησάντων καὶ γυναικῶν καὶ γυναικῶν ἁγίων πατέρων, πατέρων, πατριάρχων, προφητῶν, ἀποστόλων, μαρτύρων, ἐμολογητῶν, διδασκάλων, ἱσίων, καὶ παντὸς πνεύματος

\* f. add — πρεσβυτέρων καὶ — Presbyters and—See St. Cyr. above, p. 2. τοῖς κυκλῶσι τὸ θυσιαστήριον πρεσβυτέροις, the Presbyters who stood about the Altar.—And if so, then what follows is thus to be read, καὶ χάριται τοῖς μὴ βίον [vel f. πρεσβυτέροις] ἀμειμίον, ἀσπιλον δὲ τῶν, &c. and grant to those an unblameable Life [—presbyterate] and preserve these, &c.

† De ap. Cyr.

‡ De ap. Cyr.

δαλα· κατάρτητον τὰς πολέμους· παῦσον τὰς τῶν αἰρέσεων ἐπαναστάσεις· τὴν σὴν εἰρήνην, καὶ τὴν σὴν ἀγάπην χάριται ἡμῖν, ὁ Θεὸς ὁ σωτὴρ ἡμῶν, καὶ ἐλπίς πάντων τῶν περὶ τὴν γῆν. Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὁμῶν εἰρηνικῶν, δρότων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τῶν σεφάνων τῶν ἐνιαυτῶν τῆς χρηστότητός σου· οἱ γὰρ ἐφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνείλας σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας. Μνήσθητι, Κύριε, τῆς καρποφορίας καὶ καλλιεργείων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· χηρῶν, ὀρφανῶν, ξένων καὶ ἐπιδεομένων, καὶ πάντων τῶν ἐντεταμένων ἡμῖν τῶν μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἐτι μνησθῆναι κτίζωσον, Κύριε, τὰς προτφεράς ταύτας προσηνέκων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον †, καὶ ὑπὲρ ὧν ἕκαστος προσηνέκεν ἢ κτ' διάνοιαν ἔχει ‡ καὶ τῶν ἀρίως σοὶ ἀνεγνωσμένων. Μνήσθητι, Κύριε, καὶ τὸ πλῆθος τῶν ἐλέων σου καὶ τὴν οἰκτιρμάν σου καὶ ἐμὲ τῶν ταπεινῶν καὶ ἀχρείων δούλων σου, καὶ τὸ ἅγιόν σου θυσιαστήριον κυκλόντων \* διακόνων, καὶ χάριται

† Tertul. de Exhort. Cast. c. 11. Pro qua oblationes—reddis—& offeres pro duabus? & commendabis illas duas per Sacerdotem—? for whom thou offerest—Oblations—and offer for two? and recommend these two by a Priest—?

‡ See Bingham. Orig. Eccl. Vol. 6. B. 15. ch. 2. §. 4.

\* f. leg. πρεσβυτέρων καὶ διακόνων, καὶ χάριται τοῖς μὴ πρεσβυτέροις ἀμειμίον, ἀσπιλον δὲ τῶν — Presbyters and Deacons—and grant to those an unblameable Presbyterate, and preserve these.—Thus in the Bidding-Prayer immediately after the dismissing of the Penitents, Const. Ap. l. viii. c. 10. ὑπὲρ τῶν πρεσβυτέρων ἡμῶν διηθώμεν ὅπως ὁ Κύριος—σῶν καὶ ἱλμῶν τὸ πρεσβυτέριον αὐτοῖς παρασχοι. ὑπὲρ πάσης τῆς ἐν Χριστῷ διακονίας—διηθώμεν ὅπως ὁ Κύριος ἀμειμίον τὴν διακονίαν αὐτοῖς παρασχοι.



St. Cyril in Catech.  
Myft. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

πάντες ἡμῖς, ταύ-  
τῳ προσφέρουσιν †

it, viz. τῆς παναγίας, ἀχ-  
ράτου, ὑπερδόξης, εὐλογημέ-  
νης δι' αἰώνους ἡμῶν, θεοτόκου καὶ  
ἀειπαρθένου Μαρίας, καὶ, &c.  
Let us remember our most  
holy, undefiled, superla-  
tively glorious and blessed  
Lady, the Mother of God,  
and ever-virgin Mary,  
and all the Saints, &c. as  
above; and therefore it  
seems rather to have been  
taken from him.

But there is one re-  
markable Defect in this  
present Lit. *Ja.* that it  
wants the Petitions ὑπὲρ  
βασιλείων, ὑπὲρ στρατιῶν,  
καὶ συμμάχων, for Kings,  
for their Armies, and  
Auxiliaries, mentioned by  
St. Cyril. How they came  
to be left out I shall not  
at present enquire; but  
shall set them down in the  
other Column as they are  
in the Liturgies of St.  
Mark, St. Chrysostom and  
St. Basil.

Having mentioned abo-  
ve that the Prayer of  
Intercession in *Lit. Mar.*  
is plac'd differently from  
what it is in this and the  
other ancient Liturgies,  
I shall here give a View  
of the Order of that Li-  
turgy. After the People's  
Response "Ἄξιόν ἐστι δικαιόν,  
*It is meet and right,* fol-  
lows "Ἀληθὺς γὰρ, *It is  
very meet;* as at this  
Mark †, p. 9. And af-  
ter ἡ αὐτοῖς, *in them,* fol-  
lows οὐκ ἐγώ, *and then*  
τῷ ποιήσαντι, *who made*  
as at this Mark †, p. 21.  
And after ἀνακρίνας διὰ,  
*renew him by,* follows τῷ  
φρικτῷ, καὶ ζωοποιῷ, καὶ ἁγί-  
στῳ, *most pure, most life-giving*  
ἀποτίνας διὰ τῆς σίτης σωφί-  
ας, τῷ φωτὶ τῷ ἀληθινῷ  
τῷ

αἰῶνι εὐαρεστησάν-  
των σοι ἁγίων, πα-  
τριαρχῶν, προφητῶν,  
δικαίων, ἀποστόλων,  
μαρτύρων, ἐμολογητῶν,  
ἐπισκόπων, πρεσβυ-  
τέρων, διακόνων [ὑ-  
ποδιακόνων, ἀναγι-  
στών, ψαλμῶν,] παρ-  
θένων, χηρῶν, λαϊ-  
κῶν, καὶ πάντων ὧν  
αὐτὸς ἐπίσταται τὰ  
ὀνόματα. Ἐτι προσ-  
φέρουσιν σοι ὑπὲρ τῶν  
λαῶν τέτρα, ἵνα ἀνα-  
δείξῃς αὐτὸν εἰς ἑπαύ-  
ριον τῷ Χριστῷ σε βα-  
σίλειον ἐκτελεῖν, ἐθ-  
νῶν ἅγιον ὑπὲρ τῶν  
παρθενῶν καὶ ἀλγείων,  
ὑπὲρ τῶν χηρῶν καὶ ἐκ-  
κλησίας, ὑπὲρ τῶν ἐν  
σημοῖς γάμοις καὶ  
τεκνογονίαις, ὑπὲρ τῶν  
ἐν ἡπείῳ τῶν λαῶν σε,  
ὅπως μηδένα ἡμῶν  
ἀπόβλητον ποιήσῃς.  
Ἐτι ἀξιῶμεν σε καὶ  
ὑπὲρ τῶν πόλεως ταύ-

τῷ βασιλείαν, ὑπόταξον αὐτοῖς πάντα τὰ  
βάρβαρα ἔθνη, τὰ τῶν πολέμων θελοῦσα  
χάρισται αὐτοῖς βαθεῖαν, καὶ ἀναφαίρειον εἰ-  
ρήνην, λάλητον εἰς τῷ καρδίαν αὐτῶν ἀγα-  
θα ὑπὲρ τῆς ἐκκλησίας σε, καὶ παντὸς τῶν  
λαῶν σε, ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἡρεμῇ καὶ  
ἡσύχῃ βίον διάσωμεν ἐν πάσῃ εὐδοκίᾳ  
καὶ σεμνότητι. Μνησθήσῃ, κύριε, πάσης ἀρ-  
χῆς καὶ ἐξουσίας, καὶ τῶν ἐν παλατίᾳ ἀδελφῶν  
ἡμῶν, καὶ παντὸς τῶν στρατοπέδων.

† *Lit. Mar.* Τῶν ἐν πίστι Χριστῷ προ-  
κειοιμημένων πατρῶν τε καὶ ἀδελφῶν τὰς  
ψυχὰς ἀνάπαυσον, κύριε ὁ Θεὸς ἡμῶν,  
μνησθήσῃ τῶν ἀπ' αἰῶνι προπατέρων, πατ-  
ρῶν, πατριάρχων, προφητῶν, ἀποστόλων,  
μαρτύρων, ἐμολογητῶν, ἐπισκόπων, ἱερέων,  
δικαίων, παντὸς πνεύματος ἐν πίστι Χριστῷ  
τετελειωμένων. Καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ  
τῷ ὑπόμνησιν ποιούμεθα, καὶ τῶν ἁγίων πα-  
τρῶν ἡμῶν Μάρκου τῶν ἀποστόλων καὶ εὐαγγελ-  
ιστῶν, τῶν ὑποδείξαντι ἡμῖν ὁδὸν σωτη-  
ρίας —

*Lit. Chrys.* Ἐτι προσφέρουσιν σοι τῷ λο-  
γικῷ ταύτῳ λαοῦ ὑπὲρ τῶν ἐν πίστι  
ἀναπαυμένων, προπατέρων, πατέρων, πα-  
τριαρχῶν, προφητῶν, ἀποστόλων, — εὐαγγελ-  
ιστῶν, μαρτύρων, ἐμολογητῶν, ἐκκλησιῶν,  
καὶ παντὸς πνεύματος ἐν πίστι τετελειω-  
μένων —

*Lit. Bas.* ἵνα εὐρωμεν ἔλεον καὶ χάριν  
μὲν πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνι; σοι εὐα-  
ρεστησάντων προπατέρων, πατριάρχων, προ-  
φητῶν, ἀποστόλων, — εὐαγγελιστῶν, μαρτύ-

\* 1. εὐσεβεία. *Godliness.* See 1 Tim. ii. and above  
in *Lit. Mar.* and *Chrys.*



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

viour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleasant Dews, and plenty of the Fruits of the Earth, and *to bless* the whole Circle of the Year with thy Goodness; for the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand, and fillest every living Creature with thy gracious Bounty.

Remember, O Lord, all who bring forth Fruit, and do good Works in thy holy Churches, and who are mindful of the Poor: the Widows, Orphans, Strangers, and indigent Persons, and all who desire to be remembered in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, and for whom every one has offered, or has in his Thoughts, and those whose Names we have lately read before thee.

Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the \* Deacons who compass thy holy Altar, and grant them an unblameable Life, preserve them unspotted in their Ministry, and purchase for them good Degrees.

That we may *all* find Mercy and Favour, with all thy Saints who from the Beginning of the World have pleased thee in their several Generations, <sup>a</sup> our Forefathers, Fathers, Patriarchs, Prophets, Apostles, Martyrs, <sup>b</sup> Confessors,

thy People in Peace: remove all Scandals: make Wars to cease: put a Stop to the Violence of Heresies: and grant us thy Peace and Love, O God, our Saviour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleasant Dews, and plenty of the Fruits of the Earth, and *to bless* the whole Circle of the Year with thy Goodness; for the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand, and fillest every living Creature with thy gracious Bounty.

Remember, O Lord, all who bring forth Fruit, and do good Works in thy holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Persons, and all who desire to be remembered in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, † and for whom every one has offered, or has in his Thoughts, ‡ and those whose Names we have lately read before thee.

Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the \* Deacons who compass thy holy Altar,

τ. α. Let us pray for our Presbyters, that the Lord would grant them a safe and honourable Presbyterate. Let us pray — for all the Dacons in Christ; that the Lord would grant them an unblameable Ministry.



St. Cyril in Catech.  
Myft. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chryſoſtom and St. Baſil.

need of Help, offering this Sacrifice

τῷ μονογενῶς, &c. *this tremendous, and life-giving, and heavenly Mystery: Thou didst make all Things by thy Wisdom, the true Light, thy only begotten, &c. as there; and after Χριστῷ, Christ, follows δι' ἧς σοι σὸν αὐτῷ καὶ ἁγίῳ πνεύματι εὐχαριστοῦντες, προσφέρομεν τὴν δοξάν καὶ ἀναιμάκτου λαλείαν ταύτην, ἣν προσφέρεις σοι, Κύριε, πάντα τὰ ἱδρὴ ἀπὸ ἀνατολῆς καὶ μέχρι δυσμῶν, ἀπὸ ἀρκτὺς καὶ μισημέρας: ὅτι μίσα τὸ ὄνομά σου ἐν πᾶσι τοῖς ἱδρὶσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρῃται τῷ ὀνόματι ἁγίῳ σου, καὶ δυσία, καὶ προσφορά.* Through whom giving thanks to Thee, with Him, and the Holy Spirit, we offer this reasonable and unbloody Service, which all Nations offer to thee, O Lord, from the rising of the Sun unto the going down of the same, and from the North unto the South; for thy Name is great among all Nations, and in every Place Incense is offered to thy holy Name, and Sacrifice and Oblation. Then immediately follows the Prayer of Intercession, thus, Καὶ δέομαι καὶ παρακαλῶμαι σε Φιλάνθρωπε, ἁγαθὲ Μνησθῆναι, Κύριε, τῆς ἁγίας καὶ μόνης καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας, &c. And we pray unto, and beseech thee, O good God, the Lover of Men; remember, O Lord, thy one holy, catholic and apostolick Church, &c. which ends thus, ἡμᾶς δὲ εὐσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν,

pleased thee from the beginning of the World, Patriarchs, Prophets, just Men, Apostles, Martyrs, Confessors, Bishops, Presbyters, Deacons, [Subdeacons, Readers, Singers,] Virgins, Widows, Laymen, and all whose Names thou knowest.

We farther pray unto Thee for this People, that thou wouldst make them a royal Priesthood, a holy Nation, to the Praise of thy Christ; for those that are in Virginitie and Chastity; for the Widows of the Church; for those that are in honest Marriage and Childbearing; for the Children of thy People, that thou wouldst not permit any of us to be Cast-aways.

We farther beseech thee for this

and subdue unto them all barbarous Nations who delight in War: Grant unto them a profound and lasting Peace; incline their Hearts to be favourable to thy Church, and to all thy People, that in their Tranquillity we may lead a quiet and peaceable Life in all a favour and honesty. Remember, O Lord, all in Power and Authority, and our Brethren in the Court, and all the Army.

† *Lit. Mar.* Give Rest, O Lord our God, to the Souls of our Fathers and Brethren who are departed in the Faith of Christ, remembering our Forefathers from the beginning of the World, Fathers, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Bishops, Saints, just Men, and every Spirit made perfect in the Faith of Christ; especially those whom we this Day commemorate, and our holy Father Mark, the Apostle and Evangelist, who shewed unto us the Way of Salvation.—

*Lit. Chryſ.* We farther offer to Thee this reasonable Service, for those who rest in Faith, our Forefathers, Fathers, Patriarchs, Prophets, Apostles,—— Evangelists, Martyrs, Confessors, Continent Persons, and every Spirit made perfect in the Faith.—

*Lit. Baſ.* That we may all find Mercy and Favour with all thy Saints who have pleased thee from the beginning of the World, our Forefathers, Patriarchs, Prophets, Apostles,—— Evangelists, Martyrs, Confessors, Doc-



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

δικαίᾳ ἐν πίστῃ τῷ Χριστῷ σε τελελειωμένῃ.  
 \* χαῖρε κεχαρισμένη Μάρια· ὁ Κύριός σου μὴ ἀπολείπει  
 σὺ ἐν γυναιξὶ, καὶ εὐλογῶν ὁ καρπὸς τῆς κοιλίας σου,  
 ὅτι σωθήσῃ ἑταίρῳ τῶν ψυχῶν ἡμῶν. Deinde exclamat  
 Sacerdos, Ἐξαιρίτως τῆς παναγίας, ἀρχάντου, ὑπερυ-  
 λοφημένης, ἐνδόξῃ δεσποίνῃς ἡμῶν, Θεότοκε καὶ ἀειπαρθένε  
 Μαρίας. Cantores. "Ἀξιόν ἐστι ὡς ἀληθῶς μακαρίζειν  
 σὶ τὴν Θεότοκον, τὴν ἀειμακάριστον καὶ παριαμώμητον, καὶ  
 μήτέρα τοῦ Θεοῦ ἡμῶν, τὴν τιμιωτέραν τῶν χειρῶν, καὶ ὑ-  
 δοξοτέραν ἀσυκρίτως τῶν σφαιρῶν, τὴν ἀδιαφθόρως Θεὸν  
 λόγον τεκῶσαν, τὴν ὅπως Θεότοκον σὶ μεγαλύνομεν. Et  
 rursus canunt. Ἐπὶ σοὶ χαίρει, κεχαρισμένη, πᾶσα ἡ  
 κτίσις, αἰγίλων τὸ σύστημα, καὶ ἀνθρώπων τὸ γένος, ἡγι-  
 ασμίνι ναὶ, παρθενικὸν καύχημα, ἐξ ἧς Θεὸς ἐσαρκώθη,  
 καὶ παῖδες γίνονται ὁ πρὸ αἰῶνων ὑπάρχων Θεὸς ἡμῶν, τὴν  
 γὰρ σὴν μήτραν θρόνον ἱποίησιν, καὶ τὴν σὴν γαστέρα πλα-  
 τυτέρα ἑρμιῶν ἀπειργάσασθαι. Ἐπὶ σοὶ χαίρει, κεχαρι-  
 σμένη, πᾶσα ἡ κτίσις. Δόξα σοι."

\* That what here follows is an Interpolation ap-  
 pears not only from the abrupt and unconnected  
 Manner in which it is brought in, but likewise be-  
 cause there is no Notice taken of it by St. Cyril, nor  
 any such Address in *Lit. Clem.*

αὐτοῖς βίον ἀμεμπτον, ἄπιλον αὐτῶν τῶν  
 διακονίαν φύλαξον, καὶ ἥ βαθμὸς ἀγαθὸς  
 περλποῖσαι. Ἵνα εὕρωμεν ἔλεον καὶ χάριν  
 καὶ πάντων τῶν αἰώνων τῶν ἀπ' αἰῶνός σοι εὐα-  
 ρετησάντων καὶ γρεὰν καὶ γρεὰν, παλιμαρ-  
 χῶν, περφηλῶν, ἀποσέλων, μαρτύρων, καὶ  
 παντὸς πνεύματος δικαίᾳ ἐν πίστῃ τῷ Χριστῷ  
 σε τελελειωμένῃ.



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

Θυσίαν ἔτα μνημο-  
νεύομεν καὶ τῇ προκε-  
κοιμημένων, πρῶτον  
πατριάρχων, προφη-  
τῶν, ἀποστόλων, μαρ-  
τύρων, ὅπως ὁ Θεὸς  
εὐχαῖς αὐτῶν καὶ  
προσεύχαις προσδέ-  
ξῃται ἡμῶν τὴν δεή-  
σιν· ἔτα καὶ ὑπὲρ τῇ  
προκεκοιμημένων ἀ-  
γίων πατέρων καὶ ἐπι-  
σκόπων, καὶ πάντων  
ἀπλῶς τῇ ἐν ἡμῖν  
προκεκοιμημένων, με-  
γίστῳ ὀνησιν πιστεύ-  
οντες ἕσασθαι ταῖς ψυ-  
χαῖς ὑπὲρ ὧν ἡ δεή-  
σις ἀναφέρεται, καὶ  
ἀγίας καὶ φεικωδούς  
αὐτῆς προκειμένης Θυ-  
σίας.

ἡμῶν, φερόμεν ἡμῶν καὶ ἀνι-  
λήπῃ κατὰ πάντα γινόμε-  
νη· and deliver us from  
our Iniquities, and be our  
Protector and Helper in  
all things. Then imme-  
diately follows σὺ γὰρ εἶ,  
for thou art—as at this  
Mark I, p. 13. Then  
what is set down at this  
Mark I, p. 17. and after  
δια τῆς ἐπιφανείας, by the  
Manifestation, follows τῷ  
Κυρίῳ καὶ Θεῷ καὶ σωτῇ  
ἡμῶν Ἰησοῦ Χριστῷ· πλὴν  
οὐδὲν ὁ Θεὸς καὶ ταύτην τὴν  
θυσίαν τῆς παρὰ σὺ εὐλο-  
γίας, διὰ τῆς ἐπιφανείας  
τῷ παναγίῳ σου πνεύματι.  
Ὅτι αὐτὸς ὁ Κύριος, καὶ ὁ  
Θεός,

της καὶ τῇ ἐνοικίῳ· ρων, ὁμολογητῶν, διδασκάλων, καὶ πάντων  
ὑπὲρ τῇ ἐν ἀρχαῖς, πνεύματι· δικαίᾳ ἐν πίστει τελεούμενη.—  
ὑπὲρ τῇ ἐν μικρᾷ δε-  
λείᾳ, ὑπὲρ τῇ ἐν ἐξορίᾳ, ὑπὲρ τῇ ἐν δημεύσει, ὑπὲρ πλεόντων, καὶ  
ἔδοιπορῶν, ὅπως [add, πάντων MS.V.] ἐπὶ κεφαλῇ· ἡμῶν, πάντων  
βοηθῶν καὶ ἀνιλήπῃ· Ἐτι παρακαλῶμεν σε καὶ ὑπὲρ τῇ μιτάντων  
ἡμῶν καὶ δικονόμων ἡμῶν διὰ τὸ ὄνομά σε· ὑπὲρ τῇ ἐξῶ ἔντων καὶ πε-  
πλανημένων, ὅπως ἐπιστρέψῃς αὐτοὺς εἰς ἀγαθόν, καὶ τῇ θυμὸν αὐ-  
τῶν πρᾶξῃ· Ἐτι παρακαλῶμεν σε καὶ ὑπὲρ τῇ κλήσεως τῇ ἐκ-  
κλησίας, καὶ ὑπὲρ τῇ χεμαζομένων ὑπὸ τῷ ἀλλοτρίῳ, καὶ ὑπὲρ τῇ  
ἐν μετάνοιᾳ ἀδελφῶν ἡμῶν, ὅπως τὰς μὲν τελειώσῃς ἐν τῇ πίστει,  
τὰς δὲ καθαρῶς ἐκ τῇ ἐνεργείας τῇ ποιῇ, τῇ δὲ τῷ μετάνοιαν  
προσδέξῃ, καὶ συγχωρήσῃς καὶ αὐτοῖς καὶ ἡμῖν τὰ παραπτώματα ἡμῶν.  
Ἐτι προσφέρομεν σοι καὶ ὑπὲρ τῇ εὐκρατίας τῇ αἵματι, καὶ τῇ εὐφο-  
ρίας τῶν καρπῶν· ὅπως ἀνελλειπῶς μετὰ λαμβάνοντες τῶν πρὸς  
σὺ ἀγαθῶν, αἰνῶμεν σε ἀπαύτως καὶ διδοῖτα τροφὴν πάσῃ σαρ-  
κί· Ἐτι παρακαλῶμεν σε καὶ ὑπὲρ τῶν δι' εὐλόγον αἰτίαν ἀπόν-  
των· ὅπως ἀπαλῇς ἡμῶν διαληρῆσας ἐν τῇ εὐσεβείᾳ, ἐπιστω-  
γάτης ἐν τῇ βασιλείᾳ τῇ Χρυσῇ σε, τῇ Θεῷ πάσης αἰδομένης καὶ  
ιοηῆς φύσεως, τῇ βασιλείᾳ ἡμῶν, ἀτρέπτους, ἀμέμπτους, ἀνεγ-  
κλήτους· ὅτι σοι πᾶσα δόξα, σέβας καὶ εὐχαριστία, τιμὴ καὶ προσ-  
κύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, καὶ νυνὶ, καὶ  
ἀεὶ, καὶ εἰς τὰς ἀνελλειπῆς καὶ ἀτελευλήτους αἰῶνας τῶν αἰώνων.

Pop.

Ἀμὴν.



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Doctors, holy Persons," and every just Spirit made perfect in the Faith of thy Christ. ° Hail Mary full of Grace, the Lord is with thee; blessed art thou among Women, and blessed is the Fruit of thy Womb, for thou didst bear the Saviour of our Souls. *Then the Priest says with a loud Voice.* Chiefly our most holy, undefiled, superlatively blessed and glorious Lady, the Mother of God, and ever-virgin Mary. *The Singers.* It is very meet to magnify thee, the ever-blessed and most immaculate Parent and Mother of our God, who art more honourable than the Cherubim, and incomparably more glorious than the Seraphim. Thee we extol, who without being corrupted didst bring forth God the Logos, and art truly the Mother of God. *And again they sing.* Thou, O full of Grace, art the Joy of the whole Creation, both of Angels and Men. O consecrated Temple, O Glory of Virginitv, of whom the Deity was incarnate, and our God, who is from Eternity, was made a Child; for he made thy Womb his Throne, the Seat of him whom the Heavens cannot contain. Thou, O full of Grace, art the Joy of the whole Creation. Glory be to thee."

\* and grant to them an unblameable Life, preserve them" unspotted in their Ministry, and purchase for them good || Degrees.

† That we may *all* find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleased thee in their several Generations, Patriarchs, Prophets, Apostles, Martyrs, and every just Spirit made perfect in the Faith of thy Christ.



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysoftom and St. Basil.

for them. Then we alfo make mention of thofe who have fallen afleep before us, firft the Patriarchs, Prophets, Apostles, and Martyrs, that God through their Prayers and Supplications would receive our Petitions; then for our holy Fathers and Bifhops who have gone before us; and in general for all who have departed from among us, believing it to be a great Benefit to their Souls for whom Prayer is made whilft the holy and tremendous Sacrifice lyes before God.

Θεός, καὶ σωτὴρ ἡμῶν  
Ἰησοῦς ὁ Χριστὸς τῇ νυκτὶ ᾗ,  
Sec. of our Lord, and God,  
and Saviour Jesus Christ;  
fill, O God, this Sacrifice  
alfo with thy Blessing, by  
the Descent of thy most  
holy Spirit. For our Lord  
himself, our God, and su-  
preme King Jesus Christ,  
in the same Night in which,  
Sec. as at this Mark †,  
p. 29.

City, and thofe that dwell therein; for thofe that are in

Sickness; for thofe that are in hard Slavery; for thofe that are in Banishment, for thofe that are under Proscription; for thofe that travel by Sea, or by Land, that thou wouldst be to them [add, all] a Succourer, Strengthner and Supporter.

We farther pray unto thee for thofe that hate us, and persecute us for thy Name's Sake; for thofe who are without and led away with Error, that thou wouldst convert them to that which is Good, and mitigate their Wrath against us.

We farther pray unto thee for the Catechumens of the Church; for thofe who are tossed by adverfe Spirits; and for our Brethren who are in the State of Penance, that thou wouldst perfect the firft in the Faith, and cleanse the second from the Energy of the evil One, and accept the Repentance of the last, and forgive both them and us whatever Offences we have committed against thee.

We farther offer unto Thee for temperate Weather, and for Plenty of the Fruits of the Earth, that we continually partaking of thofe good Things which thou bestowest, may incessantly praise thee, who givest Food unto all Flesh.

We farther pray unto Thee for thofe who are absent on any reasonable Cause; that thou wouldst preserve us all in Godliness, and keeping us stedfast, unblameable and without Rebuke, wouldst gather us into the Kingdom of thy Christ, our King, and the God of every sensible and intellectual Being; for to thee, the Father, the Son, and the Holy Ghost, belongs all Glory, Worship and Thanksgiving, Honour and Adoration, now and for ever throughout all Ages, World without end.

People.

Amen.



## The present Liturgy of St. James.

\* Diaconus.

Μνήσθη, Κύριε ὁ Θεὸς ἡμῶν<sup>b</sup>.

Sacerdos inclinatus dicit,

Μνήσθη, Κύριε ὁ Θεὸς πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν ἐκ ἐμνήσθημεν ὀρθοδόξων, ἀπὸ Ἀβελ τῆ δικαίας μέχρι τῆ σήμερον ἡμέρας· αὐτὸς ἐκείνους ἀνάπαυσεν ἐν χώρᾳ ζώντων, ὃ ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τῆ παραδείσου, ἐν κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν, ἔθεν ἀπέδρα ὀδυνή, λύπη, καὶ στεναγμός, ἐνθα ἐπισκόπει τὸ φῶς τῆ προσώπου σου, καὶ καταλάμπει διὰ πατρίδος<sup>c</sup>.

Ἡμῶν δὲ τὰ τέλη τῆ ζωῆς χερσινὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα, ἐν εἰρήνῃ κατεύθων· Κύριε, κέρι, ἐπιτιμῶν ἡμᾶς ὑπὸ τῆς πόδας τῶν ἐκλεκτῶν σου, ἕτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχυνῆς καὶ παρωπρωμάτων, διὰ τῆ μονογενῆς σου υἱοῦ, Κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν

\* See *Lit. Mar. Chrys. & Bas.*

<sup>b</sup> Here the Deacon reads the Diptychs in which were contained the Names of the Dead; after which the Priest went on as above: And thus the Connexion appears when that interpolated Address to the blessed Virgin is omitted.

<sup>c</sup> Num. xvi. 22. xxvii. 16. in the LXX.

<sup>d</sup> If this be not interpolated, then βασιλεία, Kingdom, is to be taken here in a large Sense, else it would be inconsistent with the plain Doctrine both of the Scriptures and primitive Fathers. But see the following Note, and *Lit. Mar.*

<sup>e</sup> I add, καὶ τῆς βασιλείας σου καταξίωσον, and vouchsafe them thy Kingdom, as in *Lit. Mar.* Or rather, ἐν τῇ βασιλείᾳ σου κατατάξον αὐτούς, place them in thy Kingdom, may have been here omitted by the Negligence of the Transcriber, which being afterwards added on the Margin may have occasioned the ἐν τῇ βασιλείᾳ σου, in thy Kingdom, to be inserted out of its Place as above: Otherwise there is here no Petition for the final Consummation of their Happiness,

Diaconus.

Μνήσθη, Κύριε ὁ Θεὸς ἡμῶν — \*

Sacerdos.

Μνήσθη, Κύριε, ὁ Θεὸς πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν ἐκ ἐμνήσθημεν [ὀρθοδόξων] ἀπὸ Ἀβελ τῆ δικαίας, μέχρι τῆ σήμερον ἡμέρας· αὐτὸν ἐκείνους ἀνάπαυσεν \* ἐν χώρᾳ ζώντων, ὃ ἐν τῇ τρυφῇ τῆ παραδείσου, ἐν κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν, ἔθεν ἀπέδρα ὀδυνή, λύπη, καὶ στεναγμός, ἐνθα ἐπισκόπει τὸ φῶς τῆ προσώπου σου, καὶ καταλάμπει διὰ πατρίδος<sup>c</sup>.

Ἡμῶν ὅ τὰ τέλη τῆ ζωῆς χερσινὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα, ἐν εἰρήνῃ κατεύθων, Κύριε, ἐπιτιμῶν ἡμᾶς ὑπὸ τῆς πόδας τῶν ἐκλεκτῶν σου, [ἕτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχυνῆς καὶ παρωπρωμάτων] διὰ τῆ μονογενῆς σου υἱοῦ, Κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· αὐτὸς γὰρ ἐστὶν ὁ μὲν ἀναμάρτη Φανείς· ὅτι τῆ γῆς \* μετ' ὃ εὐλόγητος εἰς κ' δεδο-

\* See the Note <sup>b</sup> in the other Col.

\* *Const. Ap. l. viii. c. 41.* In the Bidding-Prayer by the Deacon, Ὅπως δὲ διδοῖς—καταλάξῃ τις χώραν ὑψιπῶν—ἐν κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ—ἔθεν ἀπέδρα ὀδυνή, καὶ λύπη, καὶ στεναγμός; that God may place him in the Region of the Godly—in the Bosom of Abraham, Isaac and Jacob,—whence Sorrow, Grief, and Lamentation are banished away. And in the following Prayer by the Bishop, Κατάταξον—ἐν τῇ κόλποις τῶν πατέρων, καὶ τῶν προφητῶν, καὶ τῶν ἀποστόλων, καὶ πάντων τῶν ἀπ' ἀρχῆς σοι ὑπαρεχουσάντων, ἵπῃ ἐκ τῆ λύπης, ὀδυνῆ, καὶ στεναγμοῦ place him in the Bosom of the Patriarchs, Prophets, and Apostles, and of all those that have pleased thee from the Beginning of the World, where there is no Grief, Sorrow, or Lamentation.

Dionys. *Areop.* Ἡ ὑψιπῶν—κατάταξαι—ἐν φωτὶ καὶ χώρᾳ ζώντων, ἐν κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, ἐν τῇ πόσῃ ὃ ἀπέδρα ὀδυνή, καὶ λύπη, καὶ στεναγμός· The Prayer—beseeches—to place—in Light, and the Region of the Living, in the Bosoms of Abraham, Isaac and Jacob, in the Place whence Sorrow, Grief, and



\* \* \* \* \*

\* \* \* \* \*

p. 29. After which it goes on in the ſame Order as the other Liturgies, as you will ſee in the following Pages to p. 45. where after ζωῆς αἰώνης καὶ ἀφθαρσίας, of eternal Life and Immortality, follows εἰς δόξαλογίαν τῷ παναγίῳ σου ὀνόματι, εἰς αἴφρον ἀμαθῶν, ἵνα [σε] καὶ ἐν τῷ, καθὼς καὶ ἐν παντί, δοξασθῇ, καὶ ἐμνησθῇ, καὶ ἀνίστασθῇ τὸ παναγίον καὶ ἱντιμον καὶ δεδοξασμένον σου ὄνομα σὺν Ἰησοῦ Χριστῷ καὶ ἁγίῳ πνεύματι for the glorifying thy holy Name, and for the Remission of Sins, that [thy] in this also, as in all things, thy most holy, and precious and glorious Name, together with Jesus Christ, and the holy Ghost, may be glorified, and praised and ballowed. And then after a Preface to it follows the Lord's Prayer. This Order is singular, and seems not to be so proper and natural as that of the other Liturgies : And therefore, if this Liturgy be indeed, as is most likely, the primitive Liturgy of the Church of Alexandria. (See Dr. Grabe, Num. 167. at the End of his *De forma Consecr. Euchar.* p. 77.) I much incline to suspect that as it has suffered the like Interpolations and Corruptions as the other Liturgies, the Clementine only excepted, have done, so this Prayer of Intercession has been somehow misplaced afterwards, rather than that it has been in this Order from the Beginning ; for I can hardly induce myself to believe

Lit. Mar. (Ὁ Διάκονος—τὰ δίπλυχα τῶν κεκοιμημένων—) (ὁ Ἱερεὺς κλινομένης ἐπεύχεται.) Καὶ τῶν πάντων τὰς ψυχὰς ἀνάπαυσον, δέωστα Κύριε ὁ Θεὸς ἡμῶν, ἐν τῇ ἀγίῳ σε σκηνῶν ἐν τῇ βασιλείᾳ σε χαρίζομαι αὐτοῖς τὰ τῇ ἐπαγγελίῳ σε ἀγαθὰ, ἀὶ ὁφθαλμοῖς οὐκ εἶδεν, καὶ οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη, ἀὶ ἡτοίμασας, ὁ Θεὸς, τοῖς ἀλαπῶσι τὸ ὄνομα σε τὸ ἅγιον. Αὐτῶν μὲν τὰς ψυχὰς ἀνάπαυσον, καὶ βασιλείας ἑρανῶν καλῶξίωσον. Here the Prayer is first that God would give Rest to their Souls, ἐν σκηνῶν τῇ ἀγίῳ, in the Tabernacles of the Saints ; and then that he would bestow upon them his promised good Things which Eye hath not seen, &c. ἐν τῇ βασιλείᾳ αὐτοῦ, in his Kingdom, or τῇ ἑρανῶν, of Heaven.

Lit. Chrys. (Διάκονος—τὰ δίπλυχα τῶν—κεκοιμημένων—ὁ Ἱερεὺς κλινομένης εὐχεται—) —μνήσθῃ πάντων τῶν προκεκοιμημένων ἐπὶ ἐλπίδι ἀναστάσεως ζωῆς αἰώνης. (Ἐνθαυθα ὁ Ἱερεὺς μνημονεύει ἅν θέλει—τεθνεώτων—) —ὑπὲρ ἀναπαύσεως καὶ ἀφέσεως τῇ ψυχῇ τῇ δόλῃ σε, δέην, ἐν πύρῳ φωτεινῷ ἐνθα ἀπὸ δόλῃς λύπη καὶ σενάγμους, ἀνάπαυσον αὐτῶν ὁ Θεὸς ἡμῶν,—ἵπῃ ἐπισκόπῳ πῶς τὸ φῶς τῇ προσώπῃ σε.

Lit. Bas. (Ὁ Διάκονος—τὰ δίπλυχα τῶν—κεκοιμημένων—) &c. as in Lit. Chrys. only for ἀνάπαυσιν αὐτῶν it has ἀνάπαυσον αὐτῶν.

Lit. Mar. Ἡμῖν δὲ τὰ τέλη τῆς ζωῆς χαριστιὰ καὶ ἐνάρξεα, καὶ ἀναμάρτητα δώ-



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

Deacon.

Remember, O Lord our God—<sup>b</sup>

The Priest bowing, says,

Remember, O Lord, <sup>c</sup> the God of Spirits and of all Flesh, those Orthodox whom we have remembred; and those also whom we have not remembred, from righteous *Abel* even unto this Day: Do thou give them Rest in the Region of the Living, <sup>d</sup> in thy Kingdom," in the Delights of Paradise, in the Bosoms of our holy Fathers, *Abraham, Isaac, and Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits, and shines continually<sup>e</sup>;

And dispose the End of our Lives, O Lord, in peace, that they may be Christian, well pleasing to thee, and free from Sin, O Lord, gathering us under the Feet of thine Elect, when thou wilt, and as thou wilt, only without Shame or Offence; through thy only begotten Son, our Lord, and God, and

ness, but for the intermediate State only. *Lit. Syr.* in the Commemoration of the Dead, has this Petition, Et illos pervenire faciat ad Regnum suum in Caelis, And bring them to his Kingdom in Heaven.

Deacon.

Remember, O Lord our God—<sup>a</sup>  
Priest.

Remember, O Lord, the God of Spirits and of all Flesh, those [Orthodox] whom we have remembred, and those also whom we have not remembred, from righteous *Abel* even unto this Day: Do thou give them Rest \* in the Region of the Living, <sup>b</sup> in the Delights of Paradise," in the Bosoms of our holy Fathers, *Abraham, Isaac and Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits and shines continually<sup>c</sup>;

And dispose the End of our Lives, O Lord, in Peace, that they may be Christian, well pleasing to thee, and free from Sin, gathering us <sup>d</sup> under the Feet of" thine Elect; [when thou wilt, and as thou wilt, only without Shame or Offence;] through thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, for he alone appeared without Sin upon the Earth, \* with whom thou art blessed and

and Lamentation are banished away. *Eccl. Hier. c. 7. p. 353.*

<sup>b</sup> *De Const. Ap. & Dionys.* in the Places above cited.  
<sup>c</sup> f. add, *ἐν τῇ βασιλείᾳ σου καλῶταξον αὐτοὺς* and place them in thy Kingdom. See the Note <sup>e</sup> in the other Col.

<sup>d</sup> I would rather chuse to read *μὲν, αὐτῶν*, as in *Lit. Mar.* for though *ὑπὸ τὰς πόδας*, under the Feet, does very well become the Humility of a single Person in his private Devotions, yet it does not seem to be so suitable to the publick Office of a whole Church.

\* See this Mark in *Lit. Ja.* p. 66. and f. add, *ἐν ᾧ* *ἐξ, through whom and—* So St. Cyril, p. 223. p. 258. See



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryfoftom and St. Bafil.

\* \* \* \* \*

\* \* \* \* \*

believe that this Church should have been taught a Form fo different in this Refpect from that of other Churches, with whole Liturgies in all other refpects it fo exactly agrees. And it is obfervable that if we remove this Prayer of Interceffion to the fame Place in which it ftands in the other Liturgies, the whole Office will connect, even without any other Alteration, fully as well as it does at prefent.

*Lit. Mar.* (The Deacon reads the Diptychs of the Dead—)

(The Priest bowing himfelf, prays)

And give Reft to the Souls of all thefe, O Lord our God, in the Tabernacles of thy Saints; granting unto them, in thy Kingdom, thofe thy promifed good Things which Eye hath not feen, nor Ear heard, nor have entered into the Heart of Man, which thou haft prepared, O God, for them that love thy holy Name. Do thou give Reft to their Souls, and vouchsafe them the Kingdom of Heaven.—

*Lit. Chryf.* (The Deacon—reads the Diptychs—of the Dead—and the Priest bowing himfelf, prays—)—Remember all that are departed in hope of the Refurrection to eternal Life, (Here the Priest remembers whom he pleafes—of the Dead—)—For the Reft and Remiffion of the Soul of thy Servant N. Give it Reft, O our God, in a Place of Light, whence Grief and Lamentation are banifhed away,—where the Light of thy Countenance vifits.

*Lit. Baf.*—(The Deacon — reads the Diptychs—of the Dead— &c. as in *Lit. Chryf.* only for give it Reft, it has, give them Reft.

*Lit. Mar.* And give us a Chriftian End of our Lives, well pleafing to thee, and free from Sin; and grant



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

Ἰησοῦ Χριστοῦ· αὐτὸς γάρ ἐστιν ὁ μόνος αἰα-  
μάρις ἐπὶ τῇ γῆς·

Diaconos.

2. Καὶ Ὑπὲρ εἰρήνης καὶ εὐσταθείας παν-  
τὸς κόσμου, καὶ τῶν ἁγίων τῶν Θεῶν ἐκκλησιῶν·  
καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ καὶ διά-  
νοιαν ἔχει, καὶ παντὸς τῶν περὶ αὐτὸν λαῶν,  
καὶ πάντων καὶ πᾶσιν. Pop. Καὶ πάντων καὶ πᾶσιν. Sa-  
cerdos exclamat. Δι' αὐτὴν καὶ ἡμῶν καὶ αὐτοῦ ὡς ἀγαθὸς καὶ  
φιλαδελφεὺς. Pop. Ἄντι, ἄντι, συγχώρησον, ὁ Θεὸς,  
τὰ παραπτώματα ἡμῶν, τὰ ἐκείνη, τὰ ἀκέραια· τὰ ἐν  
ἐξῆς καὶ λόγῳ· τὰ ἐν γνώσει, καὶ ἀπορίᾳ· τὰ ἐν νεκτῇ, καὶ ἐν  
ἡμέρᾳ· τὰ κατὰ νότον καὶ διάνοιαν· τὰ πάντα ἡμῶν συγχώ-  
ρησον, ὡς ἀγαθὸς καὶ φιλαδελφεὺς. Sacerd. Χάρις καὶ  
ἐλεημοσύνη καὶ φιλαδελφία τῷ μοιχοῦ σου υἱοῦ, \* μεθ'  
τῆς εὐλογητῆς εἰ καὶ δεδοξασμένης, σὺ τῷ  
παναγίῳ, καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νῦν  
καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Pop.

Ἀμὲν.

Sacerd.

Εἰρήνῃ πάντων.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

\* Ἐτι καὶ ἀπὸ παντὸς ἐν εἰρήνῃ τῶν Κυρίων  
δεηθῶμεν. Ὑπὲρ τῶν προσκομιζέντων καὶ  
ἀγιοποιούντων, τιμίων, ὑπεραγίων, ἀξίων, ἀχραντίνων,  
ἡρώων, φοβερῶν, φεικτῶν, θείων δώρων Κυρίου τῷ  
Θεῷ δεηθῶμεν· ὅπως Κύριος ὁ Θεὸς ἡμῶν, ὁ

\* That this is the Doxology with which the Priest's  
Prayer of Intercession concluded, appears by it's Con-  
nexion with what immediately follows, when com-  
pared with *Lit. Clem. Chrys. and Bas.* what intervenes  
betwixt it and ἐπὶ τῆς γῆς, upon the Earth—being, the  
first Part of it which is marked with Fig. 2. and writ-  
ten in a larger Letter, plainly a Part of the following  
Bidding-Prayer thrust out of it's due Place, and the  
rest written in a smaller Character an Interpolation.

\* Add, ἔτι, καὶ, again, and—so it is twice after-  
wards

ξασμένης σὺ τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ  
καὶ εἰς τοὺς αἰῶνας.

Pop.

§ Ἀμὲν.

Sacerd.

Εἰρήνῃ πάντων.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

\* Ἐτι καὶ ἔτι [καὶ διὰ παντὸς ἐν εἰρήνῃ]  
τῶν Κυρίων δεηθῶμεν. Ὑπὲρ τῶν προσκομιζ-  
έντων δώρων Κυρίου τῷ Θεῷ δεηθῶμεν· ὅπως  
Κύριος ὁ Θεὸς ἡμῶν, προσδεξάμενος αὐτὰ  
εἰς τὸ ὑπερῶνιον αὐτῶν θυσιασθῆμεν εἰς  
ὁσμὴν εὐωδίας, ἀντικαταπέμψῃ ἡμῖν τὴν  
θείαν χάριν καὶ τὴν δωρεάν τῶν ἁγίων πνεύ-  
ματος. 2. Ὑπὲρ τῆς εἰρήνης καὶ εὐσταθείας  
παντὸς κόσμου, καὶ τῶν ἁγίων τῶν Θεῶν ἐκκλη-  
σιῶν || Ὑπὲρ τῶν προσφορὰς ταύτας  
προσενεγκάτων καὶ ὑπὲρ ὧν ἕκαστος προσή-  
νεγκεν, ἢ καὶ διάνοιαν ἔχει, καὶ παντὸς τῶν πε-  
ρὶ αὐτὸν λαῶν. 3. Ὑπὲρ ἀφίσεως τῆς ἀμαρ-

See also *Lit. Mar.* in Note Col. 1. p. 55. and p. 75.  
and p. 91. So in *Martyr. S. Ignat.* and in *Orat. Poly-  
carp.* according to the old *Latin* Translation, which  
has here preserved the true Reading, as appears by  
comparing it with *Euseb. H. E. l. iv. c. 15.* And this  
Form seems fittest in this Place.

§ *Just. M. Ap. l. p. 126.* Οἱ [προεστώτες] συνελ-  
θόντες τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς  
ἐπισημαίνοντες Ἄμην. *When he [the Bishop] hath  
finished the Prayers and Thanksgiving, all the People  
present, with a joyful Acclamation, say Amen.* See  
1 *Cor. xiv. 16.*

\* This Bidding-Prayer in *Lit. Ja.* is broken into  
three Parcels, and those put at a Distance from one  
another; the second of them, which I have marked  
with Fig. 2. is brought in before it's due Place, as you  
will see in the other Col. of this Page: and the third,  
which I have marked with Fig. 3. is inserted long  
after, see it in p. 78. But by comparing this *Lit.*  
with *Lit. Clem.* I think it can hardly be doubted but  
that



St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

Sacerd.

Ἡ εἰρήνῃ τῷ Θεῷ  
εἴη μετὰ πάντων  
ὑμῶν.

Pop.

Καὶ μὲν τῷ πνεύ-  
ματός σου.

Diac.

Ἐτι καὶ ἐτι δεηθῶ-  
μεν τῷ Θεῷ διὰ τῶν  
Χερσῶν αὐτῶν, ὑπὲρ  
τῶν δούλων τῶν προσκο-  
μιζομένων Κυρίου τῷ  
Θεῷ· ὅπως ὁ ἁγί-  
ος Θεὸς προσδέξη-  
ται αὐτὸν, διὰ τῆς με-  
σιτέας τῶν Χερσῶν  
αὐτῶν εἰς τὸ ἐπεσφράγιον  
αὐτῶν θυσιαστήριον,  
εἰς ὁσμὴν εὐωδίας.  
Ὑπὲρ τῆς ἐκκλησίας  
ταύτης, καὶ τῶν λαῶν  
δεηθώμεν. Ὑπὲρ  
πάσης ἐπισκοπῆς,  
παντὸς πρεσβυτερίου,  
πάσης τῆς ἐν Χριστῷ  
διακονίας, καὶ [ὑπερι-  
στάς, de ms. v.] παν-  
τὸς τῶν πληρωμάτων  
τῆς ἐκκλησίας δεηθῶ-  
μεν· ὅπως ὁ Κύριος  
πάντας διαληγήσῃ καὶ  
διαφυλάξῃ. Ὑπὲρ  
βασιλείων καὶ τῶν ἐν

ρησθαι· καὶ δὲς ἡμῖν μερίδα καὶ κληρὸν ἔχων  
μὲν πάντων τῶν ἁγίων σου.

\* In *Lit. Chryf.* and *Bas.* the Prayer  
of Intercession is thus concluded, καὶ  
δὲς ἡμῖν ἐν ἐνὶ σέματι, καὶ μιᾷ καρδίᾳ δο-  
ξάζειν, καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλο-  
πρεπὲς ὄνομά σου, τῷ Πατρί, καὶ τῷ Υἱῷ,  
καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς  
τὰς αἰῶνας τῶν αἰώνων.

Pop.

Ἀμὲν. Then follows,

Sacerd.

Καὶ ἔσαι τὰ ἐλέη τῶν μεγάλων Θεῶν καὶ  
Σωτῆρ· ἡμῶν Ἰησοῦ Χριστοῦ μὲν πάντων  
ὑμῶν.

Pop.

Καὶ μετὰ τῷ πνεύματός σου.

Diacon.

—Ἐτι καὶ ἐτι [*Lit. Bas.* add, ἐν εἰρήνῃ]  
τῷ Κυρίῳ δεηθώμεν.

Pop. κύριε ἐλέησον.

Diac. Ὑπὲρ τῶν προσκομιζομένων καὶ ἁγιασ-  
θέντων τιμίων δούλων, τῷ Κυρίῳ δεηθώμεν·—  
ὅπως ὁ Φιλάνθρωπος Θεὸς ἡμῶν,—προσ-  
δεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερσφάγιον  
καὶ νοεὸν αὐτῶν θυσιαστήριον, εἰς ὁσμὴν εὐω-  
δίας σπυριτωμένη, ἀντικαταπέμψῃ ἡμῖν τὴν  
θείαν χάριν, καὶ τὴν δωρεὰν τῶν παραγί-  
ων πνεύματος,—

Pop. κύριε ἐλέησον.



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

Saviour Jesus Christ, for he alone appeared without Sin upon the Earth.

Deacon.

2. And For the Peace and Tranquillity of the whole World, and of the holy Churches of God: And for whom every one has offered, or has in his Thoughts, and for all the People that stand about *the Altar*, and for all Men and Women. *Peop.* And for all Men and Women. *The Priest says with a loud Voice* \* spare" them and us as thou art good and a Lover of Men. *Peop.* Remit, pardon, and forgive, O God, our Offences, voluntary and involuntary, committed by Deed or by Word, with Knowledge or through Ignorance, by Night or by Day, in Mind and Thought, forgive us all as thou art good and a Lover of Men. *Priest.* Through the Grace, and Compassions, and Love of thy only begotten Son, \* with whom thou art blessed and glorified, together with thy most holy, and good, and life-giving Spirit, now and ever, World without end.

People.

Amen.

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us again and <sup>a</sup> for ever pray to the Lord in peace.

Let us pray for the precious, heavenly, ineffable, undefiled, glorious, tremendous, terrible, divine Gifts which are offered to the Lord our God and sanctified; Let us pray that the Lord our God, <sup>b</sup> who" hath receiv<sup>ing</sup> edwards in this Lit. and here also in the Translation in *Bibl. Patr.*

<sup>b</sup> Dele *o*, *who*—vid. *Lit. Clem.* [and in the English, instead of hath received, read receiving.]

\* So it is in the Latin, in *Bib. Patr. Parce*, &c. spare—

glorified, together with thy Holy Spirit, now and ever, World without end.  
People.

§ Amen.

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

\* Let us again and again, [<sup>a</sup> and for ever] pray to the Lord [<sup>a</sup> in peace.]

Let us pray for the Gifts which are offered to the Lord God; that the Lord our God, receiving them upon his † heavenly Altar for a sweet smelling Saviour, would send down upon us the divine Grace, and the Gift of his holy Spirit.

2. Let us pray for ‡ the Peace and Tranquillity of the whole World, and of the holy Churches of God.

|| <sup>b</sup> Let us pray for those who have offered these Gifts," and for whom every one has offered, or has in his Thoughts; and for all the People that stand about *the Altar*; 3. for the Re-

that they have indeed been Parts of this Bidding-Prayer, and this seems plainly to be the natural Order in which they have been placed.

<sup>a</sup> *De Lit. Clem. and Chrys. and Lit. Bas.* has only *in eipñon, in peace.*

† *Iren. l. iv. c. 34.* Est ergo Altare in Cœlis (il-luc enim Preces nostræ, & Oblationes nostræ diriguntur) & Templum, &c. *There is therefore an Altar in Heaven (for thither our Prayers and Oblations are directed) and a Temple, &c.*

‡ St. Cyril *ἐπὶ κοινῇ τῶν ἐκκλησιῶν εἰρήνη, ὑπὲρ τῆς τῷ κόσμῳ εὐσυχίας*, for the common Peace of the Churches, for the Tranquillity of the World.

|| Here should come in the Petitions for the Clergy, and for the civil Powers.

<sup>b</sup> I have added this (which was here plainly wanting) from the foregoing Prayer of Intercession.



St. Cyril in Catech. The Clementine  
Myft. V. Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryſoſtom and St. Baſil.

Prieſt.

The Peace of  
God be with you  
all.

People.

And with thy  
Spirit.

Deacon.

Let us again  
and again pray to  
God through his  
Chriſt, for the Gift  
which is offered  
to the Lord God;  
that the good God  
would receive it,  
through the Medi-  
ation of his Chriſt,  
upon his heavenly  
Altar, for a ſweet  
ſmelling Savour.

Let us pray for  
this Church and  
People.

Let us pray for  
the whole Episco-  
pate, for all the  
Preſbyters and  
Deacons in Chriſt,  
and [Minifters—] the  
whole Body of the  
Church; that the  
Lord would keep  
and preſerve them  
all.

Let us pray for  
Kings, and thoſe

us to have our Portion and Lot with  
all thy Saints.

\*—*Lit. Chryſ. and Baſ.*—And grant  
to us with one Mouth, and one Heart  
to glorify and praiſe thy moſt precious  
and magnificent Name, Father, Son,  
and Holy Ghoſt, now and for ever,  
World without end.

People.

Amen.

Prieſt.

And may the Mercies of the great  
God and our Saviour Jeſus Chriſt be  
with you all.

People.

And with thy Spirit.

Deacon.

—Let us again and again pray to  
the Lord [*Lit. Baſ.*—in peace].

Peop. Lord have mercy.

Deacon. Let us pray to the Lord  
for the precious Gifts which are offered,  
and ſanctified; —that our God the Lover  
of Men,—receiving them upon his holy  
and heavenly and intellectual Altar, for a  
ſweet ſmelling ſpiritual Savour, would  
ſend down upon us the divine Grace,  
and the Gift of his moſt holy Spirit,—

Peop. Lord have mercy.



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

προσδεξάμεθα αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερ-  
βάριον, νοερόν καὶ πνευματικόν αὐτῷ θυσιαστήριον  
εἰς ὁσμὴν εὐωδίας πνευματικῆς ἀντικαταπέμψῃ  
ἡμῖν τὴν θείαν χάριν, καὶ τὴν δωρεάν τῆς  
παιδείας πνεύματι διδόνειν. τὴν ἐνότητά σου  
πίστεως, καὶ τὴν κοινωνίαν τοῦ πνεύματος αὐτοῦ καὶ προσκυνήσας  
πνεύματι αἰτητάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν  
ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραδόμεθα. Pop. Ἀμήν.

Sacerd. Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος  
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ μεγαλύνει Κύριον, ἡ μακαρία  
φύσις, ἡ ἀφθόνη ἀγαθότης, ὁ πάντων Θεὸς καὶ δισπότης,  
ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὁ καθήμενος ἐπὶ τῶν χει-  
ρῶν, καὶ δοξαζόμενος ὑπὸ τῶν σερραφίμ, ὃ παρεστήκασι  
χιλαιοὶ χιλιάδες καὶ μυρία μυριάδες ἁγίων ἀγγέλων καὶ ἀρχ-  
αγγέλων στραταί, τὰ μὲν προσκυνήσας σοὶ δόξα, δέξασθαι  
καρπύματα, εἰς ὁσμὴν εὐωδίας πνευματικῆς προσδέξαι, καὶ  
ἀγαθὰ καὶ τιμωσάσαι καὶ ἐκζητῶσας ἀγαθὰ, τῇ χάριτι τοῦ  
Χριστοῦ σου, καὶ τῇ ἐπιφιλίᾳ τοῦ πνεύματος σου πνεύματι  
ἀγάσας δισπότα καὶ τὰς ἡμετέρας ψυχὰς, καὶ σώματα, καὶ  
τὰ πνεύματα, καὶ ψηλάφῃσας τὰς διανοίας, καὶ ἀνάγειν  
τὰς συνειδήσεις, καὶ ἔκβαλον ἀπὸ ἡμῶν πᾶσαι ἔννοιαν ποιη-  
ραῖν, πάντα λογισμὸν ἀσιλγῆ, πᾶσαν ἐπιθυμίαν ἀσχερῆν,  
πάντα λογισμὸν ἀπριπῆ, πάντα φθόνον, καὶ τῦφον, καὶ ὑπε-  
κρίσιν, πᾶν ψυδρῶν, πάντα δόλον, πάντα περισπωσμένον  
βιβλικόν, πᾶσαν πλιονξίαν, πᾶσαν κινεδοξίαν, πᾶσαν  
ἐραθυρίαν, πᾶσαν κακίαν, πάντα θυμὸν, πᾶσαν ὀργὴν,  
πᾶσαν μισησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν  
σαρκὸς τοῦ καὶ πνεύματος ἀπηλλοτριωμένη τοῦ διλήματι τῆς  
ἐπιότητός σου. Exclamatio καὶ κατὰξίωσον ἡμᾶς,  
δέσποτα Φιλάνθρωπε, μὴ παρρησίας, ἀκα-  
τακέρτως, ἐν καθαρᾷ καρδίᾳ ψυχῇ συνιπριμ-  
μένη, ἀσπασχύντω προσώπῳ ἡγιασμένοις χιλίοις, τοῖς  
ἐπικαλεῖσθαι σε, τὸν ἐν τοῖς ἔργοις ἁγίου  
Θεοῦ, πάτερ, καὶ λέγειν.

I

τιῶν ἡμῶν, καὶ ἱλασμοῦ τῶν ψυχῶν ἡμῶν Ὑπὲρ  
πάσης ψυχῆς θλιβομένης τε καὶ καταπονυ-  
μένης, ἐλέος καὶ βοηθείας Θεοῦ ἐπιδορυμεινῆς,  
καὶ ἐπιστροφῆς τῶν πεπλανημένων, ἰάσεως τῶν  
ἀδενάντων, ἀναρρύσεως τῶν αἰχμαλώτων,  
ἀναπαύσεως τῶν περκεκοιμημένων πατέρων  
τε καὶ ἀδελφῶν ἡμῶν. Πάντες ἐκτενῶς ἔπω-  
μεν, Κύριε ἐλέησον.

Pop. Κύριε ἐλέησον \*.

Sacerd.

+ κατὰξίωσον ἡμᾶς, δέσποτα Φιλάν-  
θρωπε, μὴ παρρησίας, ἀκατακέρτως, ἐν  
καθαρᾷ καρδίᾳ ἐπικαλεῖσθαι σε, τὸν ἐν  
τοῖς ἔργοις ἁγίου Θεοῦ, πάτερ, καὶ λέ-  
γειν.

\* This Response was said not only here in the  
End of this Bidding-Prayer, but also after every di-  
stinct Sentence thereof.

\* f. Συνειδήσις, Conscience, as St. Cyril; perhaps  
also πολὺν, to be bold, should have been retained be-  
fore ἐπικαλεῖσθαι, to call upon, upon the Authority  
of Lit. Mar. Chrys. and Basf. and if so it should have  
been put in a larger Character in the other Col. but  
at least the Sense is fully as good and the Sentence as  
complete without it.



St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

ὑπερχῆ δεηθῶμεν  
ἵνα εἰρηνεύωμεν τὰ  
πρὸς ἡμᾶς, ὅπως ἡρε-  
μον καὶ ἡσύχιον βίον  
ἔχοντες διάλωμεν ἐν  
πάσῃ εὐσεβείᾳ καὶ  
σεμνότητι. Τῶν ἁγίων  
μαρτύρων μνημονεύ-  
σωμεν ὅπως κοινω-  
νοὶ γινώσκῃς τὴν ἀθλή-  
σεως αὐτῶν καλαξίω-  
θῶμεν. Ὑπὲρ τῶν ἐν  
πίστει ἀναπαυσαμέ-  
νων δεηθῶμεν. Ὑπὲρ  
τῶν εὐχερασίας τῶν αἰ-  
ρων καὶ τελεσφορίας  
τῶν καρπῶν δεηθῶμεν.

Ὑπὲρ τῶν νεοφώτιστων  
δεηθῶμεν ὅπως βε-  
βαιωθῶσιν ἐν τῇ  
πίστει. <sup>a</sup> Πάντες  
ὑπὲρ ἀλλήλων πα-  
ρακαλέσωμεν."

<sup>b</sup> Ἀνάστησον ἡμᾶς  
ὁ Θεὸς ἐν τῇ χάριτί  
σου. <sup>c</sup> Ἀναστάντες  
ἐαυτοὺς τῷ Θεῷ ἀνά-  
τῃ Χριστῷ αὐτῶν πα-  
ραδώμεθα.

<sup>a</sup> So it is in MS. V.  
which I take to be the  
true Reading.

<sup>b</sup> f. add, Σῶσον καὶ, save  
us and— as in the Bidding-  
Prayer, Ch. x. And pro-  
bably this was the People's  
Response. See *Bing. Orig.*  
*Ecl. B. xv. c. 1. p. 577.*

<sup>c</sup> Thus again was said  
by the Deacon.

† Lit. Mar. καλαξίωσον ἡμᾶς δέσποτα  
Φιλάνθρωπε Κύριε μετὰ παρρησίας, ἀκα-  
τακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πε-  
φωτισμένῃ, ἀνεπαιχμύτῳ προσώπῳ, ἡγι-  
ασμένοις χείλεσιν, τολμᾷν ἐπικαλεῖσθαι σε,  
τὸν ἐν πῶς ἔρανοῖς ἄγιον Θεόν, παῖρα, καὶ  
λέγειν.

Lit. Chrys. καλαξίωσον ἡμᾶς δέσποτα  
μετὰ παρρησίας, ἀκατακρίτως τολμᾷν ἐπι-  
καλεῖσθαι σε, τὸν ἐπεράνιον Θεόν, παῖρα,  
καὶ λέγειν.

Lit. Bas. as in that of Chrys.

Εἶτα μετὰ ταῦτα  
τὴν εὐχὴν λέγομεν  
ἐκείνην ἣν ὁ Σωτὴρ  
παρέδωκε τοῖς οἰκεί-  
οις αὐτῷ μαθηταῖς,  
μετὰ καθαρᾶς συνει-  
δήσεως παῖρα ἐπι-  
γραφόμενοι τῷ Θεῷ,  
καὶ λέγοντες,



## The present Liturgy of St. James.

them upon his holy and heavenly intellectual and spiritual Altar, for a sweet smelling spiritual savour, would send down upon us the divine Grace, and the Gift of his most holy Spirit. Praying for the Unity of the Faith, and the Communion of his most holy and adorable Spirit, let us commend ourselves, and one another, and our whole Life to Christ our God. *Peop.* Amen. *Priest.* O God and Father of our Lord, and God, and Saviour Jesus Christ, O Lord, great in Name, happy in Nature, and bountiful in Goodness, the God and Governour of the Universe, *who art* blessed for ever, who sittest upon the Cherubim, and art glorified by the Seraphim, before whom stand thousand thousands, and ten thousand times ten thousand holy Angels and Archangels, thy Armies; Thou hast received the Gifts, Oblations, and Sacrifices offered to thee, for a sweet smelling spiritual Savour, and hast vouchsafed to sanctify and consecrate them, O good God, by the Grace of thy Christ, and the Descent of thy most holy Spirit; sanctify also, O Lord, our Souls, and Bodies, and Spirits, search our Minds, and examine our Consciences, and put away from us all evil Notions, all impure Thoughts, all filthy Lusts, all indecent Thoughts, all Envy, and Pride, and Hypocrisy, all Falshood, all Deceit, all worldly Solitude, all Covetousness, all Vain-glory, all Sloth, all Malice, all Wrath, all Anger, all Remembrance of Injuries, all Evil speaking, and every Motion of Flesh and Spirit, that is contrary to the Will of thy Holiness. *The Exclamation.* And vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Heart, with a contrite Soul, without Confusion of Face, and with sanctified Lips, to be bold to call upon thee, the holy God who art in the Heavens, as our Father, and say,

## The ancient Liturgy of the Church of Jerusalem.

mission of our Sins, and the Propitiation of our Souls.

*Let us pray* for every Soul that is in Affliction or Calamity, and stands in need of the Mercy and Help of God; and for the Conversion of those that are in Error; for Health to the Sick; for Deliverance to the Captives; and for Rest to our Fathers and Brethren who have gone before us. Let us all earnestly say, Lord have mercy.

People.

Lord have mercy \*.

Priest.

† Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Heart, to call upon thee, the holy God who art in the Heavens, as our Father, and say,



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that are in Authority; that our Affairs may be in peace, and that we may lead a quiet and peaceable Life in all Godlinefs and Honefty.

Let us commemorate the holy Martyrs, that we may be vouchsafed the Communion of their Conflicts.

Let us pray for those who rest in Faith.

Let us pray for temperate Weather, and for the Plenty and Maturity of the Fruits of the Earth.

Then we say that Prayer which our Saviour delivered to his own Disciples; with a pure Conscience calling God our Father, and saying,

Let us pray for those that are newly baptized; that they may be strengthened in the Faith. <sup>a</sup> Let us all pray for one another." <sup>b</sup> Raise us up, O God, by thy Grace. <sup>c</sup> Let us rise up and commend ourselves to God through his Christ.

† *Lit. Mar.* Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, with a pure Heart, with an enlightened Soul, without Confusion of Face, and with sanctified Lips, to be bold to call upon thee, the holy God who art in the Heavens, as our Father, and say,

*Lit. Chryf.* Vouchsafe us, O Lord, with Freedom and without Condemnation, to be bold to call upon thee, the God who art in Heaven, as our Father, and say,



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

Pop.

Πάτερ ἡμῶν, καὶ τὰ ἑξῆς.

Sacerdos inclinatus dicit, Καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμὸν Κύριε, Κύριε τῶν δυνάμεων, ὃ εἶδώς τὴν ἀσθενεῖαν ἡμῶν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τῶ ποιηρῶ καὶ τῶν ἐργῶν αὐτοῦ, πάσης ἰσχυρίας καὶ μεθοδείας αὐτοῦ, διὰ τὸ ὀνομάσαι σε τὸ ἅγιον, τὸ ἱκεληθὲν ἐπὶ τῇ ἡμετέρᾳ ταπεινώσει. Exclamatio, ὅτι σὺ εἶς ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τὸ πατρὸς, καὶ τὸ υἱοῦ, καὶ τὸ ἅγιον πνεῦμα, ὃν καὶ αἰί. Pop. Ἀμὲν.

Sacerd.

Εἰρήνῃ πάνσιν.

Pop.

Καὶ τῷ πνεύματί σου.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

\* Pop. Σοὶ Κύριε."

Sacerd.

Σοὶ ἐκλινάμεθα οἱ δούλοί σου, Κύριε, τὰς ἡμετέρας αὐχένας, <sup>b</sup> ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεκδεχόμενοι τὰ ὡρὰ σὺ πλάσια ἐλέη. Πλάσιαν τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπόσειλον ἡμῖν, δέσποτα, καὶ ἀγίασον τὰς ψυχὰς ἡμῶν καὶ τὰ σώματα, καὶ τὰ πνεύματα, ἵνα ἄξιοι γινώμεθα κοινωνοὶ καὶ μέτοχοι γνέσθῃ τῶ ἁγίῳ σου μυστηρίου, εἰς ἄφεσιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Exclamatio, σὺ γὰρ πρῶτος καὶ δευτερευούμενος ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου υἱός, καὶ τὸ πνεῦμά σου τὸ ἅγιον, νῦν καὶ αἰί.

Pop. Ἀμὲν.

\* De Lit. Syr. &amp; Basf.

b De Lit. Syr.

Πάτερ ἡμῶν ὁ ἐν τοῖς ἔθνεσι, ἀγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γνησθήτω τὸ θέλημά σου ὡς ἐν ἔθνεσιν καὶ ἐπὶ τῇ γῆ· τὸν ἄβρον ἡμῶν τῷ ἐπιστάτῳ δὲς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ἐφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ἐφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν· ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηρῶ. Ἀμὲν.

Sacerd.

† Εἰρήνῃ πάνσιν.

Pop.

Καὶ τῷ πνεύματί σου.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Pop. Σοὶ Κύριε.

Sacerd.

\* Σοὶ ἐκλινάμεθα οἱ δούλοί σου, Κύριε, τὰς ἡμετέρας αὐχένας, ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεκδεχόμενοι τὰ ὡρὰ σὺ πλάσια ἐλέη. Πλάσιαν τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπόσειλον ἡμῖν, δέσποτα, καὶ ἀγίασον τὰς ψυχὰς ἡμῶν, καὶ τὰ σώματα, \* ἵνα ἄξιοι γινώμεθα κοινωνοὶ καὶ μέτοχοι γνέσθῃ τῶ ἁγίῳ σου μυστηρίου, εἰς ἄφεσιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον· σὺ γὰρ πρῶτος καὶ δευτερευούμενος ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου υἱός, καὶ τὸ πνεῦμά σου τὸ ἅγιον, νῦν καὶ αἰί.

Pop. Ἀμὲν.

\* Though this Prayer be not mentioned by St. Cyril, yet it is not to be thought that it was then wanting in this Liturgy. See Bingham Orig. Eccles. B. xv. c. 3. §. 29.

\* Why I have left out καὶ τὰ πνεύματα, and Spirits—see above, p. 43, in the Note on Lit. Mar.



St. Cyril in Catech.  
Myst. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

Πάτερ ἡμῶν ὁ ἐν  
πῆς ἔρανεῖς — ἀγι-  
αοῦν τὸ ὄνομά σου  
— ἐλθέτω ἡ βασι-  
λεία σου — γρηθῆτω  
τὸ θέλημα σου ὡς ἐν  
ἐρανεῖ καὶ ἐπὶ τῇ γῆς.  
— τὸ ἄρλον ἡμῶν τὸ  
ἐπισχίζον δὲς. ἡμῖν σή-  
μερον — καὶ ἄφες ἡμῖν  
τὰ ὀφειλήματά ἡμῶν,  
ὡς καὶ ἡμεῖς ἀφίεμεν  
πῆς ὀφειλέταις ἡμῶν  
— καὶ μὴ ἀσθενέκης  
ἡμῶν εἰς πειρασμόν \*.  
— ἀλλὰ ῥῦσαι ἡμᾶς  
ἀπὸ τῆς πονηρίας. —  
Ἀμὲν.

\* Κεῖν, O Lord, is  
added here in St. Cyril.

<sup>a</sup> It plainly appears  
that the Doxology to the  
Lord's Prayer was not at  
this Time even in the Lit.  
of the Church of Jerusa-  
lem, for St. Cyril after  
this last Petition immedi-  
ately adds, εἴτα μετὰ πλε-  
ρωσιν τῆς εὐχῆς λέγει Ἀ-  
μήν. Then when the Prayer  
is ended, thou sayest Amen.

\* \* Sacerdos.

Ὁ Θεὸς ὁ μέγας καὶ  
μεγαλάνυμος, ὁ μέ-  
γας τῇ βαλῇ, καὶ κρα-  
ταιὸς πῆς ἐξοῖς, ὁ  
θεὸς καὶ πατήρ τῶν ἁγίων  
παιδῶν σου Ἰησοῦ τῷ  
σώτηρι ἡμῶν, ἐπί-  
βλεψον ἐφ' ἡμᾶς, καὶ  
ἐπὶ ποιμνίόν σου τῶν  
ὁ δὲ αὐτῷ ἐξελέξω εἰς  
δόξαν τῶν ἰσχυρῶν σου,  
καὶ ἁγιάσας ἡμῶν τὸ  
σῶμα καὶ τὴν ψυχὴν,  
καθαρίσωσον καθαρὰς  
ῥομφαίας ἀπὸ παντὸς  
μολυσμῶν σαρκὸς καὶ  
πνεύματος τυχόντων  
τοῦ περιεσπασμένου ἁγί-  
ου, καὶ μηδένα ἡμῶν  
ἀνάξιον κρίνεις, ἀλλὰ  
βοηθὸς ἡμῶν γινώσκον-  
τιλήπῳ, ὑπερασ-  
πίτης, διὰ τῶν Χριστῶν  
σου, μετὰ τῶν ἁγίων,  
τιμῇ, αἰνῶν, [δοξο-  
λογία,] εὐχαριστία,  
καὶ τῷ ἁγίῳ πνεύματι,  
εἰς τὰς αἰῶνας.

Pop. Ἀμὲν.

\* \* Note, The Lord's  
Prayer is wanting here in  
this Lit. but all the  
others have it.

† Lit. Mar. Sacerd. Εἰρλήν πάντων.  
Diac. Τὰς κεφαλὰς ὑμῶν τῷ Ἰησοῦ [l. Κυ-  
ρίῳ] κλίνει. Pop. Σὺ [l. σοὶ] Κύριε.  
Sacerd. Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκρά-  
τωρ, — σοὶ ἐκκλινάμεν τὸ ἀρχέοντα τὸ ψυχῶν καὶ  
τῶν σωμάτων ἡμῶν, — καὶ δέσμεθά σου, τὰς  
σκοτεινὰς τῆς ἀμαρτίας ἐφίδες ἐκ τῶν ἡμῶν  
δαιμόνων ἀπέλαστον, καὶ τῷ τῷ ἁγίῳ σου [add,  
Πνεύματι] θεοείδωσιν αὐταῖς τὸ ἡμέτερον  
νῦν καθαφαίδρυνον, ὥστε τῇ γνώσει σου πλη-  
ρωμένοι, ἀξίως μέγαλοισιν τῶν περιεσπασ-  
μένων [ἡμῶν] ἁγίων τῶν ἀρχόντων σώματι,  
καὶ τῷ τιμῇ αἵματι τῶν μονογενῶν σου υἱῶν, τῷ  
Κυρίῳ καὶ Θεῷ καὶ σῶτηρι ἡμῶν Ἰησοῦ Χριστῷ,  
συγχαρῶν ἡμῖν πάντων εἶδος ἀμαρτιῶν, διὰ τὸ  
πολλὴν καὶ ἀνεξιχνίασόν σου ἁγαθότητα, χά-  
ρις, καὶ οἰκτιρμοὶς, καὶ φιλανθρωπία τῶν μο-  
νογενῶν σου υἱῶν, δι' οὗ, καὶ μετὰ οὗ σοὶ ἡ δόξα,  
καὶ τὸ κράτος σὺν τῷ παναγίῳ, καὶ ἁγίῳ,  
καὶ ζωοποιῷ πνεύματι.

Lit. Chrys. Sacerd. Εἰρλήν πάντων.  
Pop. Καὶ μετὰ τῶν πνευμάτων σου. Diacon.  
Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλινάτε.  
Pop. Σοὶ Κύριε. Sacerd. Εὐχαριστοῦμεν σοι,  
Βασιλεῦ ἀβράρι, ὁ τῇ ἀμείρητῳ σου διωάμει  
τὰ πάντα δημιουργήσαι, καὶ τῷ πλήθει τῶν  
ἐλέων σου ἐξ οὐρανῶν εἰς τὸ εἶναι παραγαγόν  
τὰ σύμπαντα, αὐτὸς, δέσποτα, ἐρανόθεν ἐπι-  
δε ἐπὶ τὰς ὑποκεκλικότας σοὶ τὰς εἰδυῖαι,  
κεφαλὰς, οὗ γὰρ ἐκκλιναν σαρκὶ καὶ αἵματι,  
ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ. σὺ ἔνδεσποτα, τὰ



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

People.

Our Father, &amp;c.

*The Priest bowing himself says,* And lead us not into Temptation, O Lord, thou Lord of Hosts, who knowest our Weakness, but deliver us from the evil One, and his Works, his Insults and Contrivances, for the Sake of thy holy Name, by which we, though mean and unworthy, are called; for thine is the Kingdom, and the Power, and the Glory, Father, Son, and holy Ghost, now and for ever. *Peop.* Amen.

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

<sup>a</sup> Peop. To thee, O Lord."

Priest.

We thy Servants, O Lord, bow down our Necks to thee, <sup>b</sup> before thy holy Altar," in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies, and Spirits, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting. The Exclamation. For to thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and to thy most holy Spirit now and for ever.

Peop. Amen.

Our Father who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation: But deliver us from evil. Amen.

Priest.

† Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

Peop. To thee, O Lord.

Priest.

<sup>a</sup> We thy Servants, O Lord, bow down our Necks to thee, before thy holy Altar, in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies \*, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting. For to thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and holy Spirit now and for ever. Peop. Amen.



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysoftom, and St. Basil.

Our Father who  
art in Heaven.—  
Hallowed be thy  
Name.—Thy King-  
dom come.—Thy  
will be done on  
Earth, as it is in  
Heaven.—Give us  
this Day our daily  
Bread.—And for-  
give us our Tref-  
paffes, as we for-  
give them that  
trespafs againft us.  
—And lead us not  
into Temptation\*.  
—But deliver us  
from evil. \* —  
Amen.

\* \* Priest.

O God who art  
great, great in  
Name, great in  
Counfel, and migh-  
ty in Works; the  
God and Father of  
thy holy Son Jesus  
our Saviour; look  
upon us, and up-  
on this thy Flock,  
which thou haft  
chosen through  
him to the glory  
of thy Name; sanc-  
tify our Bodies and  
Souls, and vouch-  
safe that we being  
made pure from  
all Filthinefs of  
Flesh and Spirit,  
may obtain the  
good Things now  
lying on thy Altar,  
and judge none of  
us unworthy, but  
be thou our Help-  
er, Supporter, and  
Protector, through  
thy Christ; with  
whom to Thee be  
Glory, Honour,  
Praise, [Doxology]  
and Thankfgiving,  
and to the holy  
Ghoft, for ever.

Peop. Amen.

† Lit. Mar. Priest. Peace be with  
you all. Deac. Bow down your Heads  
to Jesus [r. the Lord] Peop. Thou  
[r. To thee] O Lord. Priest. O Lord  
God Almighty,—to thee we bow down  
our Neck both in Soul and Body,—  
and we beseech thee, drive away from  
our Thoughts all the dark Attacks of  
Sin, and make glad our Minds with  
the divine Light of thy holy [add, Spirit,]  
that being filled with the Knowledge  
of thee, we may worthily partake of  
the good Things lying before [us],  
even the spotlefs Body, and precious  
Blood of thy only begotten Son, our  
Lord, and God, and Saviour Jesus  
Christ; thou of thy manifold and un-  
fearchable Goodnefs forgiving us all our  
Sins of whatever kind; through the  
Grace and Mercies, and Loving-kind-  
nefs of thy only begotten Son, through  
whom and with whom to Thee be  
Glory and Power, together with the most  
holy, and good, and life-giving Spirit.

Lit. Chryf. Priest. Peace be with  
you all. Peop. And with thy Spirit.  
Deac. Bow down your Heads to the  
Lord. Peop. To thee, O Lord. Priest.  
We give Thanks to thee, O invifible  
King, who madeft all Things by thy  
infinite Power, and of thy rich Mercies  
didft from nothing produce them all  
into Being; Do thou, O Lord, look  
down from Heaven upon thofe who  
have bowed down their Heads to thee,  
for they have not bowed down to Flesh  
and Blood, but to Thee, the dreadful



The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Sacerd. exclamat.

Καὶ ἴσται Ἡ χάρις καὶ τὰ ἰλὴν τῆς ἀγίας, καὶ ὁμο-  
σίαι, καὶ ἀκλίτου, καὶ προσκυνητῆς τριάδος μὲν πάντων  
ἡμῶν."

Pop.

Καὶ μὲν τῷ πνεύματός σου.

Diacon.

Μετὰ φόβου Θεοῦ πρόσχωμεν.

Sacerd. attollens donum apud se dicit,

"Ἄλλοι δὲ ἐν ἀγίοις ἀναπαυόμενος Κύριε, ἀγίασον ἡμᾶς τῷ  
λόγῳ τῆς σῆς χάριτος, καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου  
πνεύματος· σὺ γὰρ ἰππας, δέσποτα, ἄλλοι ἴσισθαι, ὅτι

† 1. ἡμῶν, γε.

Sacerd.

† Ἡ χάρις μὲν πάντων ὑμῶν.

Pop.

Καὶ μὲν τῷ πνεύματός σου.

Diacon.

Μετὰ φόβου Θεοῦ πρόσχωμεν.

Sacerd.

Τὰ ἅγια πῆς ἀγίοις.

Pop.

Εἰς ἅγιος, εἰς Κύριον Ἰησοῦν Χριστόν,  
εἰς δόξαν Θεοῦ Πατρὸς, ᾧ ἡ δόξα εἰς τὰς  
αἰῶνας.

† 2 Tim. iv. 22. Philem. 25.



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

προκείμενα πάντων ἡμῶν εἰς ἀγαθὸν ἐξομολο-  
σον καὶ τὴν ἐκάστην ἰδίαν χρεῖαν, — χάριτι, καὶ  
οἰκτιρμοῖς, καὶ φιλανθρωπία τῷ μονογενεῖ σου  
υἱῷ, μετὰ τὴν εὐλογῆσιν αὐτοῦ τῷ παναγίῳ, καὶ  
ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι, νυνὶ καὶ  
ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Pop.  
Ἀμήν.

Lit. Bas. Sacerd. Εἰρλήν πάντων. Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνει. Sacerd. Δέσποτα Κύριε, ὁ πατὴρ τῶν οἰκτιρ-  
μῶν, καὶ θεὸς πάσης παρακλήσεως, τὰς  
ὑποκεκλικότας σοι τὰς ἐαυτῶν κεφαλὰς εὐ-  
λόγησον, ἀγιάσον, φρέστησον, ἐνδυναμώσον,  
ἐχυρώσον, ἀπὸ παντὸς ἔργου πονηροῦ ἀπό-  
στησον, παντὶ τῷ ἔργῳ ἀγαθῷ συνάψον καὶ  
καταζώωσον ἀκατακρίτως μετασχῆν τῶν  
ἀχρεῖτων σου τέτων καὶ ζωοποιῶν μυσηρίων,  
εἰς ἄφεσιν ἀμαρτιῶν, [add, καὶ] εἰς πνεύ-  
ματι ἁγίῳ κοινωνίαν, χάριτι, καὶ, &c. as  
in Lit. Chryf.

Lit. Mar. Sacerd. Εἰρλήν πάντων.

Diac. Μετὰ φόβου θεοῦ [add, πρόσχω-  
μεν.]

Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

Pop. Εἰς πατὴρ ἁγίου, εἰς υἱὸς ἁγίου,  
[ἐν πνεῦμα ἁγίῳ,] εἰς ἐνότητά πνεύματος  
ἁγίου. Ἀμήν.

Lit. Chryf. Diacon. Πρόχωμεν.

Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

Pop. Εἰς ἁγίους, εἰς Κύριος Ἰησοῦς Χρι-  
στὸς, εἰς δέξαν θεοῦ πατρός. Ἀμήν.

Μετὰ ταῦτα λέγει ὁ  
ἱερεὺς

Τὰ ἅγια πῶς ἁ-  
γίοις.

Εἴτα ὑμῖς λέγετε, Εἰς  
ἁγίους, εἰς Κύριον  
Ἰησοῦν Χριστόν. —

Diacon.

Πρόχωμεν.

Sacerd.

Τὰ ἅγια τοῖς  
ἁγίοις.

Pop.

Εἰς ἁγίον, εἰς Κύ-  
ριον [εἰς de ms. v.]  
Ἰησοῦν Χριστόν, εἰς  
δόξαν θεοῦ πατρός,  
εὐλογῆσιν εἰς τὰς αἰῶ-  
νας. Ἀμήν.



The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

The Priest says with a loud Voice,  
And the Grace and Mercies of the holy and con-  
substantial, and uncreated, and adorable Trinity,  
be with <sup>a</sup> us" all.

People.

And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

The Priest lifting up the Gifts, says by himself,  
O holy Lord, who reatest in holy Places, sanctify  
us by the Word of thy Grace, and by the Descent of  
thy most holy Spirit, for thou, O Lord, hast said, ye  
shall be holy, for I am holy. O Lord our God, the

Priest.  
Grace be with you all.

People.

And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

Priest.

Holy Things for holy Persons.

People.

There is one Holy, one Lord Jesus  
Christ, to the Glory of God the Father,  
to whom be Glory for ever.



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysoftom and St. Basil.

God. Dispense therefore, O Lord, these good Things lying before thee to all of us for good, according to the several Necessities of every one, through the Grace, and Mercies, and Loving-kindness of thy only begotten Son, with whom Thou art blessed, together with thy most holy and good, and life-giving Spirit, now and ever, World without end.

*Lit. Bas. Priest.* Peace be with you all. *Deac.* Bow down your Heads to the Lord. *Priest.* O Lord, the Father of Mercies, and God of all Comfort, bless those who bow down their Heads to Thee; sanctify, keep, strengthen, and fortify them; deliver them from every evil Work, and fit them for every good one, and vouchsafe them without blame, to partake of these thy immaculate and life-giving Mysteries, for the Remission of their Sins, [add, and] the Communion of the holy Spirit, through the Grace, and, &c.—

*Lit. Mar. Priest.* Peace be with you all.

*Deac.* In the Fear of God [add, let us attend].

*Priest.* Holy Things for holy Persons.

*Peop.* There is one holy Father, one holy Son, [one holy Ghost,] in the Unity of the holy Spirit. Amen.

*Lit. Chryf. Deac.* Let us attend.

*Priest.* Holy Things for holy Persons.

*Peop.* There is one Holy, one Lord Jesus Christ, to the Glory of God the Father. Amen.

After this the Priest says,  
Holy Things for  
holy Persons.

Then ye say,

There is one  
Holy, one Lord  
Jesus Christ.—

Deacon.

Let us attend.

Priest.

Holy Things for  
holy Persons.

People.

There is one  
Holy, one Lord  
[ one — ] Jesus  
Christ, to the Glory  
of God the Father,  
blessed for ever.  
Amen.



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

ἐγὼ ἅγιός εἰμι. Κύριε ὁ Θεὸς ἡμῶν, ἀκατάληπτε Θεῷ \* \* \* \* \*  
 λόγι, τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι ὁμοῦσι, συναΐδι,  
 καὶ ἀχώριστι, προσδεξάσαι τὸν ἀκηρατὸν ὕμνον ἐν ταῖς ἁγίαις καὶ  
 ἀκαταμάχτοις σου θυσίαις, σὺν τοῖς χερουβὶμ καὶ σεραφίμ, καὶ παρ' ἡμῶν τῷ ἀμαρτωλῷ βοῶντος καὶ λίσσῃ. Exclamatio.

Τὰ ἅγια πῖς ἁγίοις.

Pop.

Εἰς ἁγίῳ, εἰς Κύριον Ἰησοῦν Χριστὸς, εἰς δόξαν Θεῷ πατρί, ᾧ ἡ δόξα εἰς τὰς αἰῶ-  
 νας τῶν αἰώνων.

Diacon. † 3. Ὑπὲρ ἀφέσεως τῆ ἀμαρτιῶν ἡμῶν, καὶ ἰλασμῶ τῆ ψυχῶν ἡμῶν, καὶ Ὑπὲρ  
 πάσης ψυχῆς θλιβομένης τε καὶ καταπονέμενης, ἐλέος καὶ βοηθείας Θεῷ επιδεομένης· καὶ  
 ἐπιστροφῆς τῶν πεπλανημένων· ἰάσεως τῶν ἀσθενούντων· ἀναρξήσεως τῶν αἰχμαλώτων· ἀναπαύ-  
 σεως τῶν πρηκεκοιμημένων πατέρων τε καὶ ἀδελφῶν ἡμῶν· Πάντες ἐκτενῶς ἑπαμυν, Κύριε  
 ἐλέησον.

Pop.

Κύριε ἐλέησον, duodecies.

Deinde Sacerdos frangit Panem, dimidiumque dextra, sinistra vero dimidium tenet, & quod tenet manu  
 dextra immergit in Calicem, dicens,

Ἐνωσις τῷ παναγίῳ σωματι καὶ τῷ τιμίῳ αἵματι τοῦ Κυρίου, καὶ Θεοῦ, καὶ σωτηρίας ἡμῶν Ἰησοῦ Χριστοῦ.

Et signat quod tenet manu sinistra: deinde hoc signato alterum dimidium signat, ac statim incipit dividere,  
 & ante omnia distribuere in singulos Calices partem unam dicens,

Ἦνωται καὶ ἁγιασθῇ καὶ τιτιλιωθῇ εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, ἡν καὶ αἰί.

Et cum signat Panem dicit,

Ἰδοὺ ὁ ἁμὸς τοῦ Θεοῦ, ὁ υἱὸς τοῦ πατρὸς, ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου, σφαλισθεὶς ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ  
 σωτηρίας.

Et cum distribuit unam partem in singulos Calices dicit,

Μετὰ ἁγία Χριστῷ, πολλῆς χαρὸς καὶ ἀληθείας, πατρί καὶ ἁγίῳ πνεύματι, ᾧ ἡ δόξα, καὶ τὸ κράτος, εἰς τὰς αἰ-  
 νας τῶν αἰώνων.

Deinde incipit dividere in partes & dicere, Κύριε  
 ποιμαίνει με, καὶ ἕδὴν με ὑψήσῃς, εἰς τόπον χλόης, &  
 reliqua Psal. cxlii. Deinde,

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ  
 & reliqua (Psal. xxxiii.)

Deinde, Ὡς ὁσὼ σὺ ὁ Θεός μου ὁ βασιλεὺς, & reliqua  
 (Psal. cxlv.) \*

Deinde, Αἰνῆτε τὸν κύριον πάντα τὰ ἡμέρας, & re-  
 liqua (Psal. cxvi.)

Diacon. Κύριε εὐλόγησον. Sacerd. Ὁ Κύριε εὐλο-  
 γήσῃ καὶ ἀκατάκρητος ἡμᾶς διακρήσῃ ἐπὶ τῇ μετὰ τῆς  
 τῶν ἀχράντων αὐτοῦ δωρεῶν, ἡν καὶ αἰί, καὶ εἰς τὰς αἰῶνας.  
 Et postquam absolverint, dicit Diacon. Κύριε εὐλόγη-

† See this at Fig. 3. p. 66. Col. 2.

\* This Psalm is mentioned by St. Chrysostom as sung  
 at this time.

Cantores.

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ— \*

—Γεύσαθε καὶ ἰδεῖτε ὅτι χρηστὸς ὁ Κύριος †.

\* That this whole Psalm xxxiii. (in the Greek) was  
 sung appears from Lit. Clem. though St. Cyril mentions  
 only v. 9. as being more peculiarly applicable, and on  
 account of which chiefly this Psalm was used. See  
 Cl. Al. Str. 5. p. 635.

† While this Psalm was a singing the holy Sacra-  
 ment was distributed to the People, and at the giving  
 the Bread to every one was said,

Σῶμα τοῦ Χριστοῦ The Body of Christ.

Resp. Ἀμήν. Ans. Amen.

And at giving the Cup,

Αἷμα τοῦ Χριστοῦ The Blood of Christ.

Resp. Ἀμήν. Ans. Amen.

See the Note on St. Cyril, p. 83.



St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

Δόξα ἐν ὑψίστοις  
Θεῷ, καὶ ἐπὶ γῆς εὐ-  
αγγελίῃ, ἐν ἀνθρώποις  
εὐδοκίᾳ· Ὡσαννά τῷ  
υἱῷ Δαβὶδ· εὐλογῆ-  
μένῳ ὁ ἐρχόμενος  
ἐν ὀνόματι Κυρίου,  
Θεὸς Κύριος καὶ ἐπε-  
φάνη ἡμῖν· Ὡσαννά  
ἐν τοῖς ὑψίστοις.

Lit. Bas. \* Diacon." Πρόχωμεν.

Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

\* Pop. Εἰς ἅγιον, εἰς Κύριον Ἰησοῦν  
Χριστόν, εἰς δόξαν Θεοῦ πατρὸς."

\* Vid. Var. Lect. ap. Goar. p. 178.

Μὴ δὲ ταῦτα ἀκούει τῷ  
ψαλλόντι μὴδὲ μέλῃς Θεῷ  
προσβιπομένη ὑμᾶς εἰς τὴν  
κοινωνίαν τῶν ἁγίων μυστη-  
ρίων, καὶ λέγοντι Γεύσασ-  
θε καὶ ἴδετε, ὅτι Χρη-  
στὸς ὁ Κύριος—Προ-  
σιὼν ὅν, —δίδω τὸ Σῶμα  
τῷ Χριστῷ, \* ἱπιδίγων

\* Since St. Cyril here  
directs them to answer  
Ἀμήν, Amen, both at re-  
ceiving the Bread and  
Cup, he plainly suppos-  
eth the Words Σῶμα τῷ  
Χριστῷ,

Μὴ δὲ τὸτο μὴ λαμβά-  
νεται ὁ Ἐπίσκοπος, ἱπιδί-  
οι Πρεσβύτεροι, καὶ οἱ Διά-  
κονοι, —καὶ τότε πᾶς ὁ λαὸς  
κατὰ τάξιν, μὴδὲ αἰδῶς καὶ  
ἐνλαβείας, ἅπαντες δοξάζου-  
σι· καὶ ὁ μὲν Ἐπίσκοπος δι-  
δόντων τὴν προσφοράν, λέγων·  
Σῶμα Χριστοῦ. καὶ ὁ  
διδόμενος λιγίτω· Ἀ-  
μήν. ὁ δὲ διάκονος κα-  
τιχίτω τὸ πείχιον, καὶ ἱπιδί-  
δων λιγίτω· Αἷμα Χρι-  
στοῦ, πωλήσαν ζώης.  
καὶ ὁ πίνων λιγίτω· Ἀμήν.

Lit. Mar. Et cum Communionem  
dat—dicit Σῶμα ἅγιον.

Et ad Calicem dicit Αἷμα τίμιον τῷ  
Κυρίῳ καὶ Θεῷ καὶ σωτήριον ἡμῶν.



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

incomprehensible Logos of God, who art consubstantial and co-eternal with the Father and the holy Spirit, and inseparable from them, accept the immortal Hymn, in thy holy and unbloody Sacrifices, from me a Sinner, together with the Cherubim and Seraphim, crying aloud, and saying, *The Exclamation.*

Holy Things for holy Persons.

People.

There is one Holy, one Lord Jesus Christ, to the Glory of God the Father, to whom be glory for ever and ever.

Deacon. \* 3. For the Remission of our Sins, and the Propitiation of our Souls. And For every Soul that is in Affliction or Calamity, and stands in need of the Mercy and Help of God; and for the Conversion of those that are in Error; for Health to the Sick; for Deliverance to the Captives; and for Rest to our Fathers and Brethren who have gone before us. Let us all earnestly say, Lord have Mercy.

People.

Lord have Mercy, twelve times.

*Then the Priest breaks the Bread, and holding one half in his right Hand, and the other in his left, he dips that which he holds in his right Hand into the Cup, saying,*

The Union of the most holy Body, and precious Blood of our Lord, and God, and Saviour Jesus Christ.

*Then he signs that which he holds in his left Hand, and after signing it, he signs the other half, and immediately begins to break, and to distribute one Part into each Cup, saying,*

The Union is made, and sanctified, and perfected in the Name of the Father, and of the Son, and of the holy Ghost, now and ever.

*And when he signs the Bread he says,*

Behold the Lamb of God, the Son of the Father, who taketh away the Sin of the World, slain for the Life and Salvation of the World.

*And when he distributes one Part into each Cup, he says,*

A holy Portion of Christ, full of Grace and Truth, of the Father, and of the holy Ghost, to whom be Glory, and Power, for ever and ever.

*Then he begins to divide it into Parts, and say, The Lord is my Shepherd, therefore can I lack nothing: He shall feed me in a green Pasture, and the rest of the Psal. (xxii. al. xxiii.) Then,*

I will always give Thanks unto the Lord, *and the rest* (of Psal. xxxiii. al. xxxiv.)

*Then, I will magnify thee, O God, my King, and the rest* (of Psal. cxlv. al. cxlv. †.)

*Then, O praise the Lord all ye Heathen, and the rest* (of Psal. cxvi. al. cxvii.)

Deacon. Sir, bless us. Priest. The Lord shall bless us, and preserve us without Condemnation in the Participation of his immaculate Gifts, now and ever, World without end. *And when it is finished the*

The Singers.

I will always give Thanks unto the Lord—\*.

O taste and see how gracious the Lord is †.



St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryftom and St. Bafil.

Glory be to  
God in the high-  
eft, and on Earth  
Peace, Good-will  
towards Men. Ho-  
fanna to the Son  
of *David*: Blessed  
be he that cometh  
in the Name of  
the Lord, the Lord  
is God, and hath  
appeared unto us.  
Hofanna in the  
highest.

*Lit. Baf. \* Deac."* Let us attend.  
*Priest.* Holy Things for holy Persons.  
*\* Peop.* There is one Holy, one  
Lord Jesus Christ, to the Glory of God  
the Father."

After this you hear  
the Singer exhorting you  
with divine Melody to  
the Communion of the  
holy Myfteries, and say-  
ing, O taste and fee  
how gracious the  
Lord is — Drawing  
near therefore,— receive  
the Body of Christ,  
\* answering Amen—

Χεῖρ, *The Body of Christ*,  
to be faid at giving the  
one, and Αἷμα τῷ Χεῖρ  
*The*

After this let the Bifhop  
receive, then the Presby-  
ters, and the Deacons,—  
and then all the People in  
order, with Fear and Re-  
verence, without Tumult.  
And let the Bifhop give  
the Oblation, faying,  
the Body of Christ.  
And let him that receives,  
fay, Amen. And let  
the Deacon hold the Cup,  
and when he gives it,  
fay, the Blood of  
Christ, the Cup of  
Life. And let him

*Lit. Mar.* And when he gives the  
Communion——he fays, The holy  
Body. And at the Cup, he fays, The  
precious Blood of our Lord, and God,  
and Saviour.



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

σον. Sacerd. Ὁ Κύριος εὐλογήσῃ καὶ ἀξιώσῃ ἡμᾶς ἀγ- \* \* \* \* \*  
ναῖς ταῖς τῶν δακτύλων λαβαῖς λαβὼν τὸν πύργον ἀνδρα-  
κα, καὶ ἐπιθεῖναι τοῖς τῶν πηγῶν σώμασιν, εἰς καθαρισμόν  
καὶ ἀνακαθισμόν τῶν ψυχῶν αὐτῶν καὶ τῶν σωμάτων, ὡς καὶ αἰί. Deinde, Γεύσασθε καὶ ἴδετε ὅτι χρητὸς ὁ Κύριος, ὁ  
μελιζόμενος καὶ μὴ μεριζούμενος, καὶ τοῖς πηγοῖς μελαδιδόμενος καὶ μὴ δαπανώμενος, εἰς ἄφεισιν ἀμαρτιῶν καὶ ζωὴν τῆς  
αἰωνίου, ὡς καὶ αἰί, καὶ εἰς τὰς αἰῶνας. Diacon. Ἐν εὐχῇ Χριστοῦ ψάλλωμεν.

## Cantores.

Γεύσασθε καὶ ἴδετε ὅτι χρητὸς ὁ Κύριος.

Sacerdos orationem dicit ante Communionem, Κύριος ὁ Θεὸς ἡμῶν ὁ ὑψίστος ἄρτος, ἡ ζωὴ τῷ παντὶ, ἡμαρτίν  
εἰς τὸν ἕραν, καὶ ἐνώπιόν σου, καὶ ἐκ ἐμὶ ἁγίος μελαλαδῶν τῶν ἀχράντων σε μυστηρίων, ἀλλ' ὡς εὐσπλαγχνὸς θεὸς ἀξίω-  
σόν με τῇ χάριτι σε ἀκαλακρίτως μελασχιῶν τῷ ἁγίῳ σώματι καὶ τῇ τιμῇ αἵματι, εἰς ἄφεισιν ἀμαρτιῶν καὶ εἰς ζωὴν  
αἰώνιον. Deinde impertit Clero. Cum autem attollunt Diaconi Discos & Calices ad impertiendum Populo,  
Diaconus ait, tollens primum Discum, Κύριε εὐλόγησον. Sacerdos respondet, Δόξα τῷ θεῷ ἀβυσσῶν καὶ ἀβυσ-  
σοῖς πάντας ἡμᾶς. Diaconus ait, Ὑψώσῃ ἐπὶ τὴν ἕραν ὁ θεὸς, καὶ ἐπὶ πάσαν τὴν γῆν ἡ δόξα σου, καὶ ἡ βασι-  
λεία σου διακρίνῃ εἰς τὰς αἰῶνας τῶν αἰώνων. Et cum Diaconus depositurus est in Mensulam, ait Sacerdos. Εὐλο-  
γητὸν τὸ ὄνομα Κυρίου τῷ Θεῷ ἡμῶν, εἰς τὰς αἰῶνας. Diacon. Μετὰ φόβου θεοῦ καὶ πίστεως καὶ ἀγάπης προσέλθῃτε.  
Pop. Εὐλογημένοι ὁ ἱερόμενος ἐν ὀνόματι Κυρίου. Et rursus, cum attollit Discum de Mensula, ait, Κύριε εὐλό-  
γησον. Sacerd. Σῶσον ὁ θεὸς τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου. Sacerd. rursus, Δόξα τῷ θεῷ ἡμῶν  
τῷ ἀβυσσῶνι πάντας ἡμᾶς. Et cum deponit Calicem super sanctam Mensam, Sacerdos ait, Εἴη τὸ ὄνομα Κυρίου  
εὐλογημένοι εἰς τὰς αἰῶνας τῶν αἰώνων.

Diaconi & Pop. dicunt, Πλήρωσον τὸ σῶμα ἡμῶν  
ἀνίστάς σου, Κύριε, καὶ χαρὰς ἐμπληροῦν τὰ χεῖρά ἡμῶν,  
ὅπως ἀνυμνήσωμεν τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν με-  
γαλοπρέπειάν σου. Et rursus,

Εὐχαριστῶμέν σοι Χρυσὲ ὁ Θεὸς ἡμῶν, ὅτι  
ἡξιώσας ἡμᾶς μελαχεῖν τῷ σώματι καὶ αἵμα-  
τί σου, εἰς ἄφεισιν ἀμαρτιῶν, καὶ εἰς ζωὴν αἰ-  
ώνιον ἀκαλακρίτως ἡμᾶς φυλάξον, δεόμεθα,  
ὡς ἀγαθὸς καὶ φιλόφρων.

† Oratio suffitus ad extremum Vestibulum, Εὐχα-  
ριστῶμέν σοι τῷ σωτῇ τῶν ὅλων Θεῷ ἐπὶ πᾶσιν οἷς παρίσχει  
ἡμῖν ἀγαθοῖς, καὶ ἐπὶ τῇ μελαλήφει τῶν ἁγίων καὶ ἀχράντων  
σε μυστηρίων, [καὶ προσφέρομέν σοι τὸ θυμίαμα τῆς] δέο-  
μῃς, φυλάξον ἡμᾶς ὑπὸ τὴν σκέπην τῶν πτερύγων σου, καὶ  
καταξιώσον ἡμᾶς μέχρι τῆς ἰσχύος ἡμῶν ἀναπνοῆς μετῃ-

† That Incense was not in use in the primitive  
Church is clearly proved by the learned Mr. Dodwell.  
But this Prayer, leaving out that Clause which respects  
the Incense, and which I have inclosed in Hooks, is  
a very proper Thanksgiving after the Communion :  
Though I have rather chosen to insert the other, be-  
cause

## † Diacon.

Εὐχαριστήσωμεν τῷ Θεῷ ἡμῶν, ὅτι ἡξίω-  
σεν ἡμᾶς μελαχεῖν τῷ σώματι καὶ αἵματι  
τῷ Χρυστῇ εἰς ἄφεισιν ἀμαρτιῶν, καὶ εἰς ζωὴν  
αἰώνιον· καὶ ὅπως ἀκαλακρίτως ἡμᾶς φυλάξῃ  
δεηθῶμεν, ὡς ἀγαθὸς καὶ φιλόφρων.

† Considering the Affinity betwixt this and what  
is appointed to be said here by the Deacon in *Lit.  
Clem.* it is most probable that this has been origi-  
nally in the *Lit.* of the Church of *Jerusalem*; but not  
as at present in *Lit. Ja.* by way of direct Thanksgiv-  
ing, but as it is in *Lit. Clem.* by way of Bidding (which  
is more suitable to the Office of a Deacon) to call  
upon the People to join mentally with the Bishop in  
the Thanksgiving immediately to be said by him : I  
have presumed therefore to alter it into this Form.  
See also *Lit. Chrys.* and *Bas.*



St. Cyril in Catech.  
Myft. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

τὸ Ἀμύ. — Εἶτα μίλᾶ  
τὸ κοινωνῆσαι σε τῷ σώμα-  
τι τῷ Χριστοῦ, προσέρχῃ  
καὶ τῷ ποτήριῳ τῷ αἵματι  
— λίσαν τὸ Ἀμύ.

*The Blood of Christ, at  
giving the other, to which  
they were thus to answer  
'Αμήν, Amen, i. e. I be-  
lieve and receive it as  
such. See Lit. Clem.*

ψαλμὸς δὲ λεγόμενος τριῶν  
κορὸς τρίτος, ἐν τῷ μίλᾳ  
λαμβάνει πάντας τὰς κοι-  
νίας. Καὶ ὅταν πάντες με-  
ταλάβωσι καὶ πᾶσαι, λα-  
βόντες οἱ Διάκονοι τὰ πε-  
ρισσυστάλια, ἐσφερίτωσαν  
εἰς τὰ πατοφόρια, καὶ ὁ Δι-  
άκονος λεγέτω· παυσάμε-  
νε τῷ ψάλλοντος.

*Note, Though the  
Bishop is here directed to  
give the Bread, and the  
Deacon the Cup only ;  
yet Just. M. Apol. 1. says  
the Deacon distributed  
both the Bread and Cup  
to them that were present,  
and carried them also to  
such as were absent.*

Εἶτα ἀναμείνας  
τῷ εὐχέλῳ, εὐχα-  
ρίσας τῷ Θεῷ τῷ κα-  
ταξιώσαντί σε τῶν  
τηλικύτων μυστηρί-  
ων.

## Diacon.

Μεγαλαδόντες τῷ  
τιμίῳ σώματι, καὶ  
τῷ τιμίῳ αἵματι τῷ  
Χριστοῦ, εὐχαριστή-  
σωμεν τῷ καταξιώ-  
σασι ἡμᾶς μεγαλα-  
θεῖν τῷ ἁγίῳ αὐτῷ  
μυστηρίῳ καὶ παρα-  
καλέσωμεν, μὴ εἰς  
κρίμα, ἀλλ' εἰς σω-  
τηρίαν ἡμῖν γνῶσθαι,  
εἰς ὥς ἐλθῇαν ψυχῆς  
καὶ σώματι, εἰς φυ-

† Lit. Chrys. Diacon. — Μεγαλαθέεις  
τῷ Θεῷ, ἁγίῳ, ἀχράντῳ, ἀθανάτῳ,  
ἐπαραινῶν, καὶ ζωοποιῶν μυστηρίῳ, ἀξίως  
εὐχαριστήσωμεν τῷ Κυρίῳ.

So also in Lit. Bas.

† *Note, Though in both these Liturgies this be  
now put immediately after the Priest's Thanksgiving,  
yet undoubtedly it has been before it, as the Deacon's  
Bidding to it, as it is in Lit. Clem.*



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

*Deacon says, Sir, bless us. Priest. The Lord shall* \* \* \* \* \*  
 bless us, and make us worthy with pure Hands to  
 take the live Coal, and put it into the Mouths of the  
 Faithful, for the Purification and Renovation of their Souls and Bodies, now and ever. *Then, O taste and*  
*see how gracious the Lord is, who is broken and not divided, is given to the Faithful and not con-*  
*sumed, for the Remission of Sins, and Life everlasting now and ever, World without end. Deacon. Let us*  
*sing in the Peace of Christ.*

## The Singers.

O taste and see how gracious the Lord is.

*The Priest says this Prayer before the Communion. O Lord our God, the heavenly Bread, the Life of*  
*the World, I have sinned against Heaven, and before thee, and am not worthy to partake of thy immacu-*  
*late Mysteries. But as thou art a merciful God, make me worthy by thy Grace to partake without*  
*Condemnation of thy holy Body and precious Blood, for the Remission of my Sins, and for Life everlasting.*  
*Then he communicates the Clergy. And when the Deacons take the Patens and Chalices to communicate the*  
*People, the Deacon who takes the first Paten, says, Sir, bless us. The Priest answers, Glory be to God who*  
*has sanctified, and does sanctify us all. The Deacon says, Be thou exalted above the Heavens, O God,*  
*and thy Glory above all the Earth, thy Kingdom endureth throughout all Ages. And when the Deacon is*  
*going to place it upon the Side-Table, the Priest says, Blessed be the Name of the Lord our God, for ever.*  
*Deacon. Draw near in the Fear of God, with Faith and Love. Peop. Blessed be he that cometh in the*  
*Name of the Lord. And again when he taketh the Paten from the Side-Table, he says, Sir, bless us.*  
*Priest. O God, save thy People, and bless thine Inheritance. The Priest says again, Glory be to our*  
*God, who has sanctified us all. And when he places the Cup upon the holy Table, the Priest says, Blessed*  
*be the Name of the Lord for ever and ever.*

*The Deacons and Peop. say, Fill our Mouth with*  
 thy Praise, and our Lips with Joy, that we may sing  
 of thy Glory and Honour all the Day long. And again

We give Thanks to thee, O Christ,  
 our God, that thou hast vouchsafed  
 to make us Partakers of thy Body and  
 Blood, for the Remission of Sins, and  
 for Life everlasting. And we pray  
 unto thee that thou wouldst keep us  
 unblameable, as thou art good and a  
 Lover of Men.

† *The Prayer of Incense,*

We give Thanks to thee, O God, the Saviour of  
 the World, for all the good Things thou hast bestow-  
 ed upon us, and for the Reception of thy holy and  
 immaculate Mysteries; [and we offer to Thee this  
 Incense] beseeching thee to keep us under the Shadow  
 of thy Wings, and vouchsafe us, even to our last  
 Breath to partake of thy holy Mysteries, for the Sanc-

cause of it's Agreement with that which is in *Lit. Syr.*  
 and has been plainly taken from it.

‡ Deacon.

Let us give Thanks to our God,  
 that he hath vouchsafed to make us  
 Partakers of the Body and Blood of  
 Christ for the Remission of Sins, and  
 for Life everlasting. And let us pray  
 unto him that he would keep us un-  
 blameable, as he is good and a Lover  
 of Men.



**St. Cyril in Catech.  
Myft. V.**

Then after you have communicated of the Body of Chrift, draw near to the Cup of his Blood, —faying **Amen.**—

**The Clementine  
Liturgy.**

that drinks, fay, **Amen.**  
And let the *thirty-third* Pfalm be faid while all the reft are receiving. And when all both Men and Women have received, let the Deacons take what remains and carry it into the Veftry. And when the Singer has done, let the Deacon fay,

**Part of the Liturgies of St. Mark,  
St. Chryfoftom and St. Bafil.**

Then waiting for the Prayer, give Thanks to God, who hath vouchsafed you fuch Myfteries.

Deacon.  
Having received the precious Body, and the precious Blood of Chrift, let us give Thanks to him who hath vouchsafed us to partake of his holy Myfteries: And let us befeech him, that it may be to us, not for Condemnation, but for Salvation, for the Benefit of our Souls and Bodies, for our Prefervation in

† *Lit. Chryf.* Deac.—Having received the divine, holy, immaculate, immortal, heavenly, and life-giving Myfteries, let us worthily give Thanks to the Lord.



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

ἐν τῷ ἁγιασμῶν σου, εἰς ἁγιασμόν ψυχῶν καὶ σωμάτων, εἰς βασιλείας ἁγίων κληρονομίαν· ὅτι σὺ εἶ ὁ ἁγιασμός· ἡμεῖς ὁ Θεός, καὶ σοὶ τὴν δόξαν, καὶ τὴν εὐχαρίστησιν ἀπαρίμπουμεν, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι.

Et incipit Diaconus in Vestibulo,

Δόξα σοι, δόξα σοι, δόξα σοι, Χριστὲ βασιλεῦ, μονογενὲς λόγι τῷ πατρὶ, ὅτι κατήξιώσας ἡμᾶς τὴν ἀμαρτανῶν καὶ ἀμαρτίας· ὅλως σε ἐν ἀπολύσει γνίσθαι τῶν ἀχράντων σε μυστηρίων, εἰς ἄφισιν ἀμαρτιῶν καὶ εἰς ζῶν αἰώνιον.

Et cum Vestibulum transierit Diaconus incipit hunc in modum dicere,

Ἔτι καὶ ἐν τῷ πατρὶ ἐν ἐξῆς τῷ Κυρίῳ διηδῶμεν· ὅπως γίνηται ἡμῶν ἡ μετάνοια τῶν ἁγιασμάτων αὐτοῦ, εἰς ἀποτροπὴν πατρὸς ποικίλῃ πνεύματι, εἰς ἰσχύον ζωῆς αἰώνιοι, εἰς κοινωνίαν καὶ δωρεάν τῷ ἁγίῳ πνεύματι, διηδῶμεν. Sacerdos orat, Τῆς παναγίας, ἀχράντης, ὑπερδόξης, εὐλογημένης δισποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ ἱερῶν τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων μνημονεύσαις, ἰαυτὸς καὶ ἀλλήλους καὶ πάντας τὴν ζῶν ἡμῶν Χριστῷ τῷ Διῷ παραδόμεθα. Pop. Σοὶ Κύριε.

Sacerd.

† Ὁ Θεός, ὁ διὰ πολλῶν καὶ ἁφῶν φιλανθρωπίαν συγκαταβὰς τῇ ἀδενείᾳ τῶν δούλων σου, καὶ κατήξιώσας ἡμᾶς μετὰ ταύτης τῇ ἐπερραίνῃ τραπεζίῃ, μὴ κατακρίνῃς ἡμᾶς τὰς ἀμαρτανῶν ἐπὶ τῇ μετάνοιᾳ τῶν ἀχράντων σε μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἁγὰθ, ἐν ἁγιασμῷ τῷ ἁγίῳ σου πνεύματι, ἵνα ἁγίοι γινώμεθα, εὐρωμεθ' ἐν μέλει καὶ κληρονομίᾳ μὲν πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, ἐν τῷ φωτὶ τῷ περισώπῃ σε, διὰ τῶν οἰκτιρῶν τῶν μονογενῶν σου υἱῶν, Κυρίῳ καὶ Θεῷ καὶ σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ, μετ' οὗ εὐλογητὸς εἶ σὺ τῷ παναγίῳ καὶ ἁγίῳ καὶ ζῶντι σου πνεύματι, ὅτι ἡνολόγηται καὶ

† Lit. Syr. Gratias agimus tibi, Deus, & præcipue laudamus te ob immensum & ineffabilem erga homines amorem tuum. O Domine, quos admittere dignatus es ad participationem mensæ tuæ cælestis, ne damnes ob susceptionem mysteriorum tuorum sanctorum & immaculatum. Verum, O bone, custodi nos in iustitia & sanctitate, ut digni effecti communicatione Spiritus tui sancti, partem, sortem & hereditatem consequamur cum sanctis illis omnibus, qui ex hoc mundo tibi placuerunt: per gratiam, &c. Pop. Amen. We give Thanks to thee, O God, and chiefly praise thee for thy great and inexpressible Love to Men.

O Lord,

Sacerd.

Ὁ Θεός, ὁ διὰ πολλῶν καὶ ἁφῶν φιλανθρωπίαν συγκαταβὰς τῇ ἀδενείᾳ τῶν δούλων σου· εὐχαριστῶμεν σοὶ· ὅτι κατήξιώσας ἡμᾶς μετὰ ταύτης τῇ ἐπερραίνῃ τραπεζίῃ· μὴ κατακρίνῃς ἡμᾶς τὰς ἀμαρτανῶν ἐπὶ τῇ μετάνοιᾳ τῶν ἀχράντων σε μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἁγὰθ, ἐν ἁγιασμῷ τῷ ἁγίῳ σου πνεύματι, ἵνα ἁγίοι γινώμεθα, εὐρωμεθ' ἐν μέλει καὶ κληρονομίᾳ μὲν πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, διὰ τῶν οἰκτιρῶν τῶν μονογενῶν σου υἱῶν, Κυρίῳ καὶ Θεῷ καὶ σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ, μετ' οὗ εὐλογητὸς εἶ, σὺ τῷ ἁγίῳ σου πνεύματι, νῦν καὶ ἀεὶ εἰς τὰς αἰῶνας τῶν αἰώνων.

Pop. Ἀμήν.

<sup>a</sup> I have inserted this from Lit. Syr. See also Lit. Mar. Chrys. and Bas. and Lit. Clem.

<sup>b</sup> I have put this instead of καὶ κατήξιώσας, and basb vouchsafed, from Lit. Clem. See also Lit. Chrys.



St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

λακλὴ εὐσεβείας, εἰς  
ἄφεσιν ἁμαρτιῶν, εἰς  
ζωὴν τῆς μέλλουσας  
αἰῶνος.—

Sacerd.

Δέσποτα ὁ Θεὸς ὁ  
παντοκράτωρ, — ὁ τῷ  
μετ' εὐθύτης ἐπι-  
καλεσμένων σε ἐπή-  
κοος, — εὐχαρισ-  
μέν σοι, ὅτι καλεῖ-  
σας ἡμᾶς μελα-  
βῆναι τῶν ἁγίων σου μυσ-  
τηρίων, ἀπαρέχων  
ἡμῖν, εἰς πληροφω-  
ρίαν τῇ καλῶς ἐγνω-  
σμένων, εἰς φυλακὴν  
τῆς εὐσεβείας, εἰς ἄφε-  
σιν πλημμελημά-  
των· ὅτι πρὸς ὄνομα τῶν  
Χριστῶν ἐπικέκλη-  
ται ἐφ' ἡμᾶς, καὶ σοι  
προσφωκούμεθα. Ὁ  
χαλίστας ἡμᾶς τῷ

Lit. Mar. Sacerd. Εὐχαριστῶμεν

δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μεγα-  
λήσει τῶν ἁγίων, ἀχραντῶν, ἀθανάτων, καὶ  
ἐκστασιῶν σου μυστηρίων, ὧν ἔδωκας ἡμῖν ἐπὶ  
εὐεργεσίᾳ, καὶ ἀλυσμῶν, καὶ σωτηρίᾳ τῶν ψυχῶν  
καὶ τῶν σωμάτων ἡμῶν, καὶ δεόμεθα καὶ παρα-  
καλεσμέν σοι φιλόανθρωπε, ἀγαθὲ, Κύριε,  
χάριται ἡμῖν τῇ κοινωνίᾳ τῶν ἁγίων σώματός  
καὶ τῶν τιμίων αἱμάτων τῶν μοσχοῦς σου υἱῶν  
[add, ἡρώδαι] εἰς πᾶσιν ἀκαταίχως, εἰς  
ἀγάπῃς ἀνυπόκριτον, εἰς πλησμονὴν θε-  
οσεβείας, εἰς ἀπορρητὴν ἐννοίαν, εἰς περι-  
ποίησιν τῶν ἐντολῶν σου, εἰς ἐφύδιον ζωῆς αἰ-  
ωνίου, εἰς ἀπολογίαν εὐπρόσδεκτον τῇ ἐπὶ τῶν  
φθέρων βίμῃ τῶν Χριστῶν σου, δι' ἧς, καὶ  
μεθ' ἧς, σοὶ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ  
παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι.

Lit. Chrys. Εὐχαριστῶμεν σοι δέσποτα φι-  
λόανθρωπε, εὐεργετὰ τῶν ψυχῶν ἡμῶν, ὅτι —  
καλεῖσας ἡμᾶς τῶν ἐκστασιῶν σου, καὶ ἀπα-



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

tification of our Souls and Bodies, and for an Inheritance in the Kingdom of Heaven, for thou, O God, art our Sanctification, and to Thee we return Glory and Thanksgiving, Father, Son and Holy Ghost.

*And the Deacon,*

Glory be to Thee, Glory be to Thee, Glory be to Thee, O Christ our King, the only begotten Logos of the Father, that thou hast vouchsafed us Sinners, thy unworthy Servants, to enjoy thy immaculate Mysteries, for the Remission of Sins, and for Life everlasting. Glory be to Thee.

*And the Deacon,*

Let us again and again, and for ever, pray to the Lord in Peace. Let us pray that the Reception of his holy Mysteries, may be to us, for the averting of every evil Thing, for a Viaticum to eternal Life, for the Communion and Gift of the holy Spirit. *The Priest prays,* Commemorating our most holy, undefiled, superlatively glorious, and blessed Lady, the Mother of God, and Ever-virgin Mary, and all the Saints who have pleased thee from the Beginning of the World; let us commend ourselves, and one another, and our whole Life to Christ our God. *Peop.* To thee, O Lord.

Priest.

† O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants, and hast vouchsafed to make us Partakers of this heavenly Table: Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners, but keep us, good God, in the Sanctification of thy holy Spirit, that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased thee from the Beginning of the World, in the Light of thy Countenance; through the Mercies of thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom and thy most holy, and good and life-giving Spirit, thou art blessed, for thy most precious

*O Lord, who hast vouchsafed to admit us to be Partakers of thy heavenly Table, let not the receiving of thy holy and unspotted Mysteries be to our Condemnation, but keep us, good God, in Righteousness and Holiness, that being made worthy of the Communication of thy holy Spirit, we may obtain a Part, Lot, and Inheritance, with all those Saints who have pleased thee from the Beginning of this World; through the Grace, &c. Peop. Amen.*

Priest.

O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants; <sup>a</sup> we give Thanks to thee" <sup>b</sup> that thou hast vouchsafed" to make us Partakers of this heavenly Table: Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners, but keep us, good God, in the Sanctification of thy holy Spirit, that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased thee from the Beginning of the World; through the Mercies of thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom, and thy holy Spirit, thou art blessed, now and for ever, World without end.

Peop. Amen.



St. Cyril in Catech. The Clementine  
Myst. V. Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

Godliness, for the  
Remission of Sins,  
and for the Life  
of the World to  
come.—

Priest.

O Lord God  
Almighty—who  
hearest those who  
call upon thee with  
Uprightness—we  
give Thanks to  
thee, that thou  
hast vouchsafed to  
make us Partakers  
of thy holy My-  
steries, which thou  
hast bestowed up-  
on us, for the full  
Assurance of those  
Things which we  
rightly know, for  
our Preservation in  
Godliness, and for  
the Remission of  
our Sins; for the  
Name of thy Christ  
is called upon us,  
and we are joined  
unto Thee. Thou  
that hast separated

*Lit. Mar.* Priest. We give Thanks  
to thee, O Lord our God, that thou  
hast made us Partakers of thy holy, un-  
spotted, immortal, and heavenly Myste-  
ries, which thou hast bestowed upon us  
for the Benefit, Sanctification, and Salva-  
tion of our Souls and Bodies; and we  
pray and beseech thee, O Lord, who  
art good, and a Lover of Men, to grant  
that the Communion of the holy Body  
and precious Blood of thy only begotten  
Son [add, may be] to us, for Faith that  
shall not be ashamed, for Love without  
Dissimulation, for the Fulness of Piety,  
for the averting of whatever is contrary  
to us, for the keeping of thy Command-  
ments, for a Viaticum to eternal Life,  
and for an acceptable Defence at the  
dreadful Tribunal of thy Christ; through  
whom, and with whom, to Thee be  
Glory and Power, together with thy most  
holy, and good, and life-giving Spirit.

*Lit. Chryf.* We give Thanks to thee,  
O Lord, thou Lover of Men, the Be-  
nefactor of our Souls, that—thou hast  
vouchsafed us thy heavenly and im-



The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

διδέξασθαι τὸ πᾶντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τῷ  
πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεὶ  
εἰς τὰς αἰῶνας τῷ αἰῶνι.

Pop. Ἀμήν.

Sacerd. Εἰρήνη πᾶσι. Pop. Καὶ τῷ πνεύματι σου

Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Sacerd.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς ἐπιδεῖ ἐπὶ  
τὰς δόξας σου, ὅτι σοὶ τὰς αὐχένας ἐκλίνα-  
μεν· ἐκλείνον τὴν χεῖρά σου τὴν κεραιαὴν καὶ  
πλήρη εὐλογιῶν, καὶ εὐλόγησον τὸ λαόν σου.

Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Sacerd.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς ἐπιδεῖ ἐπὶ  
τὰς δόξας σου, ὅτι σοὶ τὰς αὐχένας ἐκλίνα-  
μεν· ἐκλείνον τὴν χεῖρά σου τὴν κεραιαὴν καὶ  
πλήρη εὐλογιῶν, καὶ εὐλόγησον τὸ λαόν σου.



St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom, and St. Basil.

\* \* \* \* \*

ἀποβῶν κοινωνίας, ἐ-  
γασον ἡμῶς μὲν τῶν  
καθωτισμένων σοι,  
ἐξελχόν ἡμᾶς ἐν τῇ ἀληθείᾳ τῇ τῷ ἁγίῳ  
πνεύματι ἐπιφειτήσῃ, τὰ ἀνομήματα ἀπο-  
κάλυψεν, τὰ λείποια περισανπλήρωσον,  
τὰ ἐλυσμένα κράτιον· τὰς ἱερεῖς ἀμώμους  
διαφύλαξον ἐν τῇ λαβείᾳ σου· τὰς βασι-  
λεῖς διαλήρητον ἐν εἰρήνῃ, τὰς ἀρχοντας ἐν  
δικαιοσύνῃ, τὰς ἀέρας ἐν εὐκρασίᾳ, τὰς  
καρπὺς ἐν εὐφορίᾳ, τὸ κόσμον ἐν παναλ-  
κῇ περισσίᾳ· τὰ ἔθνη τὰ πολεμικὰ παύ-  
νον· τὰ πεπλανημένα ἐπιστρέψον· τὸ λαόν  
σου ἁγιάσον· τὰς ἐν παρθενίᾳ διαλήρησον·  
τὰς ἐν γάμῳ διαφύλαξον ἐν πίστει· τὰς ἐν  
ἀγνείᾳ ἐνδιδάμωσον· τὰ νήπια ἄδρμων· τὰς  
νεοελθεῖς βεβαίωσον· τὰς ἐν κατήχησιν παύ-  
δουσιν, καὶ τὴν μυστικὴν ἀξίως ἀνάδωξον· καὶ  
πάντας ἡμᾶς ἐπισυναγάγε· εἰς τὴν τὴν ἑα-  
νῶν βασιλείαν, ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ  
ἡμῶν μετ' ἧς σοὶ δόξα, τιμὴ καὶ σέβας, καὶ  
τῷ ἁγίῳ πνεύματι, εἰς τὰς αἰῶνας. Ἀμήν.

νάτων μυστηρίων· ὁρθόδομητον ἡμῶν τὸ ὄν,  
ἐξελχόν ἡμᾶς ἐν τῷ φόβῳ σου—, φράξον  
ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ δια-  
θήματα, —ὅτι σὺ εἶ ὁ ἀγαπῶν ἡμᾶς, καὶ  
σοὶ τὸ εὖ ἀναπέμπομεν, τῷ πατρὶ, καὶ τῷ  
υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς  
τὰς αἰῶνας τῶν αἰώνων. Ρορ. Ἀμήν.

Lit. Bas. Εὐχαριστῶμέν σοι, Κύριε ὁ  
Θεὸς ἡμῶν, ἐπὶ τῇ μεταλήψει τῶν ἁγίων, ἀ-  
χράντων, ἀθανάτων, καὶ ἐπερχομένων σου μυστη-  
ρίων, ἃ ἔδωκας ἡμῖν ἐπ' εὐεργεσίᾳ καὶ ἀλ-  
ασμῶ, καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σαμάτων ἡμῶν·  
αὐτὸς δέσποτα τῶν ἀπάντων, δὲς ἡμεῖς ἡμῖν  
τὴν κοινωνίαν τῶν ἁγίων σώματος καὶ αἵματος  
τῷ Χριστῷ σου, εἰς πίστιν ἀκαταίχνητον, εἰς  
ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν σοφί-  
ας, εἰς ἴασιν ψυχῆς καὶ σώματος, εἰς ἀπορ-  
πλὴν παντὸς ἐναντίας, εἰς περιποίησιν τῶν ἐντο-  
λῶν σου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ  
τῷ φοβερῷ βήματι τῷ Χριστῷ σου—ὅτι σὺ ὁ  
ἀγαπῶν ἡμῶν, καὶ σοὶ τὴν εὖ ἀναπέμ-  
πομεν, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ  
πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν  
αἰώνων.

Diacon.

Τῷ Θεῷ διὰ τῶν  
Χριστῶν αὐτῶν κλίνει, καὶ  
εὐλογεῖτε.

Sacerd.

Ὁ Θεὸς ὁ παντο-  
κράτωρ—ὁ φῶς οἰ-

Lit. Mar. Sacerd. — Δέσποτα—ἐξα-  
πόσειλον τὸν ἀόρατον σου δεξιάν, τὴν πλήρη εὐ-  
λογῶν, καὶ πάντας ἡμᾶς εὐλόγησον, οἰκείρη-  
σον, δένωσον τῇ θεϊκῇ σου δυνάμει, καὶ πε-  
ρίελε ἀφ' ἡμῶν τὴν κακοηθίαν καὶ ἀμαρτάνην  
σαρκικῆς ἐπιθυμίας ἐργασίαν· καὶ αὐτῶν  
τὰς νοητὰς ἡμῶν ὀφθαλμοὺς τὴν περιλαμμένης  
ζωφερᾶς ἀνομίας, σιώνον ἡμᾶς τῷ παμ-



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

and magnificent Name is blessed and glorified, Father,  
Son, and Holy Ghost, now and for ever,  
World without end.

Peop. Amen.

*Priest.* Peace be with you all. *Peop.* And with  
thy Spirit.

Deacon.

Let us bow down our Heads to the  
Lord.

Priest.

O God, great and wonderful, look  
upon thy Servants, who bow down their  
Necks unto thee; stretch forth thy  
powerful Hand, full of Blessings, and

Deacon.

Let us bow down our Heads to the  
Lord.

Priest.

O God, great and wonderful, look  
upon thy Servants, who bow down  
their Necks unto thee; stretch forth  
thy powerful Hand, full of Blessings,



St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

\* \* \* \* \* us from the Communion of the Un-  
godly, unite us  
with those that are sanctified unto Thee,  
establish us in the Truth by the Descent  
of thy holy Spirit, reveal to us what  
Things we are ignorant of, supply what  
we are deficient in ; and strengthen us  
in what we know. Preserve the Priests  
unblameable in thy Service: keep the  
Kings in Peace, and the Rulers in Right-  
eousness ; the Air in good Tempera-  
ture, the Fruits of the Earth in Plenty,  
and the whole World by thy all-power-  
ful Providence. Pacify the Nations that  
delight in War ; convert those that are  
in Error ; sanctify thy People ; preserve  
those that are in Virginity ; keep those  
that are married in Fidelity ; strengthen  
those who live in Chastity ; bring the  
Infants to adult Age ; confirm the new-  
ly initiated ; instruct the Catechumens,  
and make them worthy of Initiation,  
and gather us all into thy Kingdom of  
Heaven, in Christ Jesus our Lord, with  
whom, to Thee be Glory, Honour, and  
Adoration, and to the Holy Ghost,  
World without end. Amen.

Deacon.

Bow down to  
God through his  
Christ, and receive  
the Benediction.

Priest.

O God Al-  
mighty, — who  
dwellest in Light

mortal Mysteries ; direct our way aright,  
strengthen us in thy Fear—, preserve  
our Life, make our Steps secure,—for  
thou art our Sanctification, and to Thee  
we return Glory, Father, Son, and Ho-  
ly Ghost, now and ever, World with-  
out end. Peop. Amen.

*Lit. Bas.* We give Thanks to Thee,  
O Lord our God, for that thou hast  
made us Partakers of thy holy, unspotted,  
immortal, and heavenly Mysteries,  
which thou hast bestowed upon us, for  
the Benefit, Sanctification, and Healing  
of our Souls and Bodies. Do thou, O  
Lord of all, grant that the Communion  
of the holy Body and Blood of thy Christ  
may be to us for Faith that shall not be  
ashamed, for Love without Dissimula-  
tion, for the Fulness of Wisdom, for the  
Healing of our Souls and Bodies, for the  
averting of whatever is contrary to us,  
for the keeping of thy Commandments,  
for an acceptable Defence at the dread-  
ful Tribunal of thy Christ—for thou  
art our Sanctification, and to Thee we  
return Glory, Father, Son, and Holy  
Ghost, now and ever, World without  
end.

*Lit. Mar.* Priest.—O Lord,—send  
forth thy invisible right Hand, full of  
Blessings, and bless us all. Have Mercy  
upon us, strengthen us by thy divine  
Power, and take away from us every  
evil and sinful Work of fleshly Lust.  
Inlighten the Eyes of our Minds against  
the Darkness of Sin that surrounds us:  
And unite us to the most blessed Assem-



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

διαφύλαξον τὴν κληρονομίαν σου, ἵνα αἰεὶ καὶ  
 διὰ παντὸς δοξάζωμεν σε ὅτι μόνον ζῶντα καὶ  
 ἀληθινὸν Θεὸν ἡμῶν τὴν ἀγίαν καὶ ὁμοῦσιον τριάδα,  
 πατέρα, καὶ υἱόν, καὶ τὸ ἅγιον πνεῦμα, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς  
 αἰῶνας τῶν αἰώνων. Exclamatio, σοὶ γὰρ πρέπει  
 καὶ ὑποφίεται ἡ σαρὰ πάντων ἡμῶν δοξολογία, τιμὴ,  
 καὶ προσκυώσεις καὶ εὐχαριστία τῷ Πατρὶ, καὶ  
 τῷ Ὑιῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ.  
 Pop. Ἀμήν.

## Diacon.

Ἐν εἰρήνῃ Χριστὸς ψάλλωμεν. Et rursus dicit,

Ἐν εἰρῇ Χριστὸς πορευθῶμεν.

διαφύλαξον τὴν κληρονομίαν σου, ἵνα αἰεὶ  
 καὶ διὰ παντὸς δοξάζωμεν σε ὅτι μόνον ζῶντα  
 καὶ ἀληθινὸν Θεόν σοὶ γὰρ πρέπει ὁ δόξα,"  
 τιμὴ, προσκυώσεις καὶ εὐχαριστία τῷ Πατρὶ,  
 καὶ τῷ Ὑιῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ.  
 Pop. Ἀμήν.

## Diacon.

Ἐν εἰρῇ πορευέσθε.

<sup>a</sup> So it is in *Lit. Clem. Chrys. and Bas.*

<sup>b</sup> See *Lit. Clem. and Mar.* as also *Const. Apost. l. viii.*  
 c. 6. c. 7. c. 8. c. 9. cited in the next Page.



\* \* \* \* \*

κῶν ἀπρόσιτον, — εὐ-  
μενὴς γένος ἐπά-  
κυσέν με διὰ τὸ ὀνο-  
μά σε, καὶ εὐλόγητον τὰς σοὶ κεκλημένας τὰς  
ἐαυτῶν ἀνέχοντας, καὶ δὸς αἰῶνι τὰ αἰτήματα  
τῶν καρδιῶν αὐτῶν τὰ ἐπὶ συμφέροντι, καὶ  
μηδὲνα αὐτῶν ἀπέβλητον ποιήσης ἐκ τῆ βα-  
σιλείας σε· ἀλλὰ ἀγίαστον αὐτὰς, φρένη-  
σον, σκέπασον, ἀντιλαβῶ, ῥῦσαι τὰ ἀλ-  
λότιστα, παντὸς ἐχθρῶ· τὰς οἰκας αὐτῶν φύ-  
λαξον, τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους φρέ-  
νησον· ὅτι σοὶ δόξα, αἰνῶ, μεγαλοπρέπεια,  
σέβας, προσκυνώσεις, καὶ τῷ σῷ παιδί· Ἰησοῦ  
τῷ Χριστῷ σε, τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ,  
καὶ Βασιλεῖ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ  
αἰεὶ καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμὲν.

Diac. <sup>a</sup> Ἀπολύετε ἐν εἰρήνῃ.

<sup>a</sup> *Const. Apost.* in dismissing the Penitents, Ἀπολύετε  
οἱ ἐν μετάνοιᾳ, *Depart ye Penitents.*

Κατέχετε ταύτας παραδόσεις ἀσπίδας,  
καὶ ἀπερσκέπτες ἑαυτὰς διαφυλάξατε τὴν  
κοινωνίαν ἑαυτὰς μὴ ἀπορρήξῃτε. μὴ διὰ  
μολυσμὸν ἁμαρτίας, τῶν ἱερῶν τῶν καὶ πνευματικῶν ἑαυτὰς ἀποστερήσῃτε μυστηρίων. ὁ δὲ  
Θεὸς τῇ εἰρήνῃς ἀγιάσαι ὑμᾶς ὁλοκληρῶς, καὶ ἐκκληροῦν ὑμῶν τὸ σῶμα, καὶ ἡ ψυχὴ, καὶ τὸ πνεῦμα  
ἐν τῇ παρυσίᾳ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη· ᾧ ἡ δόξα, τιμὴ, καὶ κράτος, σὺν Πατρὶ,  
[καὶ Υἱῷ] καὶ ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμὲν.

O 2

μακαρίσω τῷ εὐαρεστήσαντι σοὶ συλλέγων·  
ἵτι διὰ σε καὶ σὺν σοὶ τῷ Πατρὶ, καὶ τῷ πα-  
τριῳ πνεύματι, πᾶς ὕμνος, πρέπεια, τιμὴ,  
κράτος, προσκυνώσεις τε καὶ εὐχαριστία, νῦν  
καὶ αἰεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων.

Diac. Πορεύεσθε ἐν εἰρήνῃ.

Lit. Chrys. & Bas. Ὁ εὐλογῶν τὰς εὐ-  
λογητάς σε Κύριε, καὶ ἀγιάζων τὰς ἐπὶ σοὶ  
πεποιθότας, σῶτον τὸ λαόν σε, καὶ εὐλόγη-  
σον τὴν κληρονομίαν σε· τὸ πλήρωμα τῆ ἐκ-  
κλησίας σε φύλαξον, ἀγίαστον τὰς ἀγαπῶ-  
ντας τὴν εὐπρέπειαν τῆ οἴκης σε· σὺ αὐτὰς αἰ-  
τιδόξασον τῇ θεϊκῇ σε δωάμει, καὶ μὴ ἐγ-  
καταλίπῃς ἡμᾶς τὰς ἐλπίζουσας ἐπὶ σέ·  
εἰρήνην τῷ κόσμῳ σε δώρησαι, ταῖς ἐκκλη-  
σίαις σε, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν,  
τῷ στρατῷ, καὶ παντὶ τῷ λαῷ σε, ὅτι πᾶσα  
δόσις ἀγαθή, καὶ πᾶν δῶρημα τέλειον ἀνω-  
θέν ἐστίν, καταβαίνειν ἐκ σε τῷ πατρὶ τῶν  
φώτων καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ  
προσκυνώσιν ἀναπέμποντες, τῷ Πατρὶ, καὶ  
τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ  
εἰς τὰς αἰῶνας τῶν αἰώνων. *Pop.* Ἀμὲν.

<sup>a</sup> Diac. Ἐν εἰρήνῃ προέλθωμεν.

<sup>a</sup> *Const. Apost.* l. viii. c. 6. in dismissing the Cate-  
chumens, Προέλθῃτε οἱ Κατηχούμενοι ἐν εἰρήνῃ· *Depart ye*  
*Catechumens in peace.* Ib. c. 7. in dismissing the Ener-  
gumens, Προέλθῃτε οἱ Ἐνεργούμενοι· *Depart ye Energumens.*  
Ib. c. 8. in dismissing the Competentes, Προέλθῃτε οἱ  
Φωτιζόμενοι· *Depart ye Candidates for Baptism.* Note,  
In these two Lit. of Chrys. and Bas. this is put before  
the Blessing, most preposterously, notwithstanding of  
the trifling Reason given for it in Note Goar. p. 154.  
And therefore I have placed it as it certainly has been  
at first, and as it is in the Lit. Ja. Clem. and Mar.



## The present Liturgy of St. James.

bleſs thy People. Preſerve thine Inheritance, that we may continually glorify thee, for ever, <sup>the</sup><sub>our</sub> only living and true God; the holy and conſubſtantial Trinity, Father, Son, and Holy Ghoſt, now and ever, World without end. *The Exclamation,* For to thee, O Father, belongs, and is due from us all, <sup>Glory,</sup><sub>Doxology,</sub> Honour, Adoration, and Thankſgiving, and to thy Son, and Holy Spirit, now and ever. Peop. Amen.

Deacon.

Let us ſing in the Peace of Chriſt. *And again,*  
Let us Depart in the Peace of Chriſt.

## The ancient Liturgy of the Church of Jeruſalem.

and bleſs thy People. Preſerve thine Inheritance, that we may continually glorify thee, for ever, the only living and true God; for to thee, O Father, belongs a Glory," Honour, Adoration and Thankſgiving, and to thy Son, and holy Spirit, now and ever. Peop. Amen.

Deacon.

<sup>b</sup> Depart in Peace.



St. Cyrilin Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysoftom and St. Basil.

\* \* \* \* \* inaccessible, — be  
favourable and  
hear me for thy  
Name's Sake, and blefs those who have  
bowed down their Necks unto Thee;  
grant them the Requests of their Hearts  
that are expedient for them, and suffer  
none of them to be rejected from thy  
Kingdom, but sanctify them, keep,  
protect, and assist them, and deliver  
them from the Adversary, and from  
every Enemy; guard their Houses, and  
defend their coming in and their going  
out. For to Thee belongs Glory,  
Praise, Majesty, Worship, and Ado-  
ration, and to thy Son Jesus, thy  
Christ, our Lord, and God, and King,  
and to the holy Ghost, now and ever,  
World without end. Amen.

Deac. <sup>a</sup> Depart in Peace.

Hold fast these Traditions uncor-  
rupted, and keep yourselves without  
Offence. Do not cut off yourselves from

Communion; neither deprive yourselves of these holy and spiritual Mysteries  
by the Pollution of Sin. And the God of Peace sanctify you intire, and may  
your whole *Man*, Body, Soul, and Spirit be preserved unto the Coming of our  
Lord Jesus Christ. To whom be Glory, Honour, and Power, with the Fa-  
ther, [and the Son] and the holy Ghost, now and ever, World without end.  
Amen.

bly of those who have pleased Thee; for  
through Thee, and with Thee to the  
Father, and to the most holy Spirit be-  
longs all Praise, Honour, Power, Ado-  
ration, and Thanksgiving, now and  
ever, World without end.

Deac. Depart in Peace.

*Lit. Chrysf. and Bas.* O Lord, who  
blessed them that blefs Thee, and sanc-  
tifiest them that trust in Thee; save  
thy People, and blefs thine Inheritance.  
Preserve the whole Body of thy Church;  
sanctify those who love the Beauty of  
thy House, reward them with Glory  
by thy divine Power, and do not for-  
sake us who hope in Thee. Give  
Peace to thy World, to thy Churches,  
to the Priests, to our Kings, to the  
Army, and to all thy People; for every  
good Donation, and every perfect Gift  
is from above, descending from Thee,  
the Father of Lights; and to Thee we  
return Glory, Thanksgiving, and Ado-  
ration, Father, Son, and holy Ghost,  
now and ever, World without end.  
Peop. Amen. <sup>a</sup> Deac. Let us depart  
in Peace.



# The APPENDIX,

Containing the Prayers mentioned in the Preface, p. 2. and 3.

## NUMB. I.

The Petitions of the Προσφώνησις ὑπὲρ τῶν πιστῶν, or Bidding-Prayer for the Faithful, as collected from that Part of the Liturgy of St. *James* which precedes the Anaphora.

**E**N εἰρήνῃ τῇ Κυρίᾳ δεηθῶμεν.  
Ἵπὲρ τῆ ἀνωθεν εἰρήνης, καὶ τῆ σωτηρίας τῶν ψυχῶν ἡμῶν, τῇ Κυρίᾳ δεηθῶμεν.

Ἵπὲρ τῆ εἰρήνης τῇ σύμπαντι κόσμῳ, καὶ ἐνάσεως παστῶν τῶν ἁγίων τῶν Θεῶν ἐκκλησιῶν, τῇ Κυρίᾳ δεηθῶμεν.

\* \*

Ἵπὲρ σωτηρίας καὶ ἀντιλήψεως παντὸς τῆς φιλοχρίστου λαοῦ, τῇ Κυρίᾳ δεηθῶμεν.

\* †

Ἵπὲρ ἀφέσεως τῶν ἁμαρτιῶν καὶ συγχώρησεως τῶν πλημμελημάτων ἡμῶν, καὶ τῇ ῥυσθῆναι ἡμῶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης καὶ ἐπαναστάσεως ἐχθρῶν, τῇ Κυρίᾳ δεηθῶμεν.

Ἵπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἁγίαις τῶν Θεῶν ἐκκλησίαις, [καὶ] μεμνημένων τῶν πονηρῶν χρηρῶν καὶ ἐρφανῶν, ξένων καὶ ἐπιθεομένων, καὶ τῶν ἐντειλαμένων ἡμῖν ὥστε μνημοεύειν αὐτῶν ἐν ταῖς προσευχαῖς, τῇ Κυρίᾳ δεηθῶμεν.

Ἵπὲρ τῶν ἐν γήρᾳ καὶ ἀδυναμίᾳ ὄντων ἰοσέντων, καμνύντων, καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλημένων, τῷ Θεῷ τῇ Θεῶν ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν, τῇ Κυρίᾳ δεηθῶμεν.

\* \* Here should come in the Petitions for the Clergy.

**L**ET us pray to the Lord in Peace.  
Let us pray to the Lord for that Peace which is from above, and for the Salvation of our Souls.

Let us pray to the Lord for the Peace of the whole World; and for the Union of all the holy Churches of God.

\* \*

Let us pray to the Lord for all the People who love Christ, that he would save them and help them.

\* †

Let us pray to the Lord for the Remission of our Sins and the Forgiveness of our Transgressions; and that we may be delivered from all Affliction, Wrath, Danger, and Necessity, and from the Assaults of our Enemies.

Let us pray to the Lord for those who bring forth Fruit and do good Works in the holy Churches of God, [and] who are mindful of the Poor; for the Widows and Orphans, Strangers and indigent Persons, and for those who desire to be remembered in our Prayers.

Let us pray to the Lord for the Aged and Infirmary; and for the Sick and Diseased, and those who are infested with unclean Spirits, that God would speedily send them Health and Deliverance.

\* † And here for the civil Powers.



Ἰπὲρ τῆ ἐν παρθενία καὶ ἀγνείᾳ, καὶ ἀσκήσει, καὶ [τῇ] ἐν σεμνῷ γάμῳ διαγίνταν [καὶ τῇ ἐν ἔρεσι, καὶ σπηλαίοις, καὶ ταῖς ὁπαῖς καὶ γῆς ἀγωνιζομένων ὁσίων πατέρων καὶ ἀδελφῶν] τῷ Κυρίῳ δεηθῶμεν.

Ἰπὲρ πλεόντων, ὁδοιπορούντων, ξενιτευόντων χριστιανῶν, καὶ τῇ ἐν αἰχμαλωσίαις, καὶ ἐξορίαις, καὶ ἐν φυλακαῖς, καὶ πικραῖς δαλείαις ὄντων ἀδελφῶν ἡμῶν, εἰς εὐεχίης ἐπαινόδου αὐτῶν, τῷ Κυρίῳ δεηθῶμεν.

Ἰπὲρ εὐχεστίας αἱρῶν, ὁμβρῶν εἰρηνικῶν, δρόσων ἀγλαῶν, καρπῶν εὐφορίας, καὶ ὑπὲρ τῆς σεφάνου τῆ ἐν αὐτῇ, τῷ Κυρίῳ δεηθῶμεν.

Ἰπὲρ τῆ παρόντων καὶ σπουδασομένων ἡμῶν ἐν ταύτῃ τῇ ἀγίᾳ ὥρᾳ, καὶ ἐν παντὶ καιρῷ πατέρων τε καὶ ἀδελφῶν ἡμῶν, σωδὸς, καμάρου, καὶ προθυμίας αὐτῶν, τῷ Κυρίῳ δεηθῶμεν.

Ἰπὲρ πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονεμένης, ἐλέους καὶ βοηθείας Θεοῦ ἐπιδομένης, καὶ ἐπιστροφῆς τῇ πεπλανημένων, ὑψίαις τῇ ἀσθενούντων, ἀναρρύσεως τῇ αἰχμαλώτων, [καὶ] ἀναπαύσεως τῇ προκειμένην πατέρα τε καὶ ἀδελφῶν, τῷ Κυρίῳ δεηθῶμεν.

Ἰπὲρ τῆ εἰσακοθῆναι καὶ εὐπρόσδεκτον γνῶσιν τῶν δεινῶν ἡμῶν ἐνώπιον τοῦ Θεοῦ, καὶ τῆ καταπεμφθῆναι ἡμῶν πλάγια τὰ ἐλέη καὶ τὴν οἰκτιρμὴν αὐτοῦ, τῷ Κυρίῳ δεηθῶμεν.

Let us pray to the Lord for those who are in Virginitie and Chastity, for the Ascetics, and for those who live in honourable Marriage [and for our holy Fathers and Brethren who sustain a great Conflict in Mountains, and Dens, and Caves of the Earth.]]

Let us pray to the Lord for all Christians who travel by Sea, or by Land, or are in foreign Countries, and for our Brethren that are in Captivity, or Banishment, in Prisons, or in hard Slavery, that they may return in Peace.

Let us pray to the Lord for temperate Weather, moderate Showers, pleasant Dews, and Plenty of the Fruits of the Earth, and for the whole Circle of the Year.

Let us pray to the Lord for our Fathers and Brethren who are present, and join in Prayer with us in this holy Hour, and at all Times, that their Diligence, Labour, and Alacrity may be accepted of God.

Let us pray to the Lord for every Christian Soul under Affliction or Calamity, and who stand in need of the Mercy and Help of God: For the Conversion of those that are in Error: For Health to the Sick: For Deliverance to the Captives: [and] for Rest to our Fathers and Brethren who are gone before us.

Let us pray to the Lord that our Supplications may be heard, and may be acceptable in the Sight of God; and that he would send down upon us his rich Mercies and Compassions.



## N U M B. II.

The Bidding-Prayer which I have conjectured to be the second of the two Prayers *Ἀὰ προσφωνήσεως* mentioned in Can. 19. *Con. Laod.* as we have it in that Part of the Lit. of St. *James* which precedes the Anaphora. See it also as in Lit. *Chryf.* and *Bas. Goar. Euch.* p. 74. and p. 165.

—Τὴν ἡμέραν πᾶσαν, τιλαίαι, εἰρήνη, εἰρήνῃ κὶ ἀναμάρτητον, εἰ πάντες ὡς τὸ Κυρίον διελθεῖν αἰτησώμεθα.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν κὶ τῶν σωμάτων ἡμῶν παρὰ τὸ Κυρίον αἰτησώμεθα.

Συγχώρησιν κὶ ἄφισιν τῶν ἁμαρτιῶν κὶ τῶν πλημμελιῶν ἡμῶν παρὰ τὸ Κυρίον αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, κὶ εὐρίην τῷ κόσμῳ, παρὰ τὸ Κυρίον αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εὐρίᾳ κὶ ὑγιείᾳ ἐκτελεῖν, παρὰ τὸ Κυρίον αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνάδυνα, ἀνισταχυνία, κὶ καλὴν ἀπολογίαν τὴν ἐπὶ τῷ φοβερῷ κὶ φοβερῷ βήματι τῷ Χριστῷ, αἰτησώμεθα.

—Ἐαυτὰς κὶ ἀλλήλους—τῷ Θεῷ παρασώμεθα.

The same Bidding-Prayer as it is in *Const. Apost.* l. viii. c. 37.

Αἰτησώμεθα ὡς τὸ Κυρίον τὰ ἐλεῖ αὐτὸ καὶ τὰς οἰκτιρήσεις.

Τὸν ἔρθρον τῆτον, καὶ τὴν ἡμέραν εἰρήνῃ κὶ ἀναμάρτητον, κὶ πάντα τὸν χρόνον τὸν παρεπιδημίας ἡμῶν.

Τὸν Ἄγγελον τὸν ἐπὶ τῇ εἰρήνῃ, [add, from c. 36. τὰ καλὰ κὶ τὰ συμφέροντα] Χριστιανὰ τὰ τέλη ἵλεον καὶ εὐμενῶς πὺν Θεῖν.

Ἐαυτὰς κὶ ἀλλήλους τῷ ζῶντι Θεῷ Ἀὰ τῷ μενεγρῶς αὐτὸν παρασώμεθα.

This, as it is the simplest, is therefore the ancientest Form, the former being plainly taken from it, or rather being the very same Form paraphrased, and, I think, without receiving thereby any real Improvement; for the third Petition there answers to the first here, and the fifth there, to the last Part of the second here; and the last Part of the sixth there, to the last Part of the third here.

—Let us all beg of the Lord that we may pass this whole Day perfect, holy, in Peace and without Sin.

Let us beg of the Lord the Angel of Peace, a faithful Guide, a Guardian of our Souls and Bodies.

Let us beg of the Lord the Pardon and Remission of our Sins and Transgressions.

Let us beg of the Lord what Things are good and profitable to our Souls, and Peace to the World.

Let us beg of the Lord that we may accomplish the remaining Time of our Life in Health and Peace.

Let us beg a Christian End of our Life, without Sorrow or Shame; and a good Apology at the dreadful and terrible Tribunal of Christ.

Let us commend ourselves and one another—to God.

Let us beg of the Lord his Mercies and Compassions.

Let us beg of the Lord that we may pass this Morning and this Day, and all the Time of our sojourning in Peace and without Sin.

Let us beg of the Lord the Angel of Peace; [add, from c. 36. what Things are good and profitable;] a Christian End; and that we may have God propitious and benevolent to us.

Let us commend ourselves, and one another to the living God, through his only begotten Son.



## N U M B. III.

**A Form of the Εὐχὴ Ἀσιωπῆς, or Silent Prayer, as in the Liturgy of St. James, which is the same with that in St. Basil's, excepting the Variations marked at the Foot of the Page.**

Κύριε ὁ Θεὸς \*, ὁ κτίσας ἡμᾶς, καὶ ἀγα-  
γὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν  
ὁδὸν εἰς σωτηρίαν, ὁ χαριστάμενος ἡμῖν  
ἐρασιμῶν μυστηρίων ἀποκάλυψιν, καὶ ὁ  
μεν ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ  
δυνάμει τῆς παναγίας σου πνεύματος ἰδού-  
κησον ὁ δόξῃς \* ἡμεῖς διακόνες τῆς  
καινῆς σου διαθήκης, λειψήσῃς τὴν ἀρετῶ-  
ν σου μυστηρίων, καὶ πρόσδεξαι ἡμᾶς  
προσεγγίζοντάς τῷ ἁγίῳ σου θυσιαστηρίῳ,  
καὶ τὸ πλῆθος τῶν ἐλέους σου ἵνα ἄξι-  
οὖμεθα τὰς προσφέρειν σοι δωρεὰς καὶ θυ-  
σίας ὑπὲρ τε ἑαυτῶν καὶ τῶν λαῶν ἀνομη-  
μάτων καὶ δὸς ἡμῖν Κύριε, μετὰ παύσης φόβου καὶ συνε-  
δήσεως καθαρῶς προσκομίσαι σοι τὴν πνευματικὴν ταύ-  
την καὶ ἀναιμάκην θυσίαν ἣν προσδεξάμεθα εἰς  
τὸ ἅγιον καὶ ὑπερεράνιον καὶ νοεῖον σου θυσια-  
στήριον, εἰς ὁσμὴν εὐωδίας πνευματικῆς ἀ-  
κατάπεμψον ἡμῖν τὴν χάριν τῆς παναγίας  
σου πνεύματος. ναὶ ὁ Θεὸς ἐπίβλεψεν εἰς  
ἡμᾶς \*, καὶ ἐπίδεν ἐπὶ τὴν ὁλοκλήν λαβρείαν  
ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω  
Ἀβὴλ τὰ δῶρα, Νῶι τὰς θυσίας \* Μωσὴς καὶ Ἀαρὼν  
τὰς ἱερωσύνας, Σαμουὴλ τὰς εὐχρηστικὰς, Δαβὶδ τὴν μετάνοιαν,  
Ζαχαρίαν τὸ θυμίαμα ὡς προσεδέξω ἐκ  
τῶν χειρῶν τῶν Ἀποστόλων σου τὴν ἀληθινὴν  
ταύτην λαβρείαν, ἕτω καὶ πρόσδεξαι καὶ ἐκ  
τῶν χειρῶν ἡμῶν τὰ ἀμαρτωλῶν \* τὰ προκείμε-  
να δῶρα ταῦτα ἐν τῇ κρηστῇ σου καὶ  
δὲς γινώσκειν τὴν προσφορὰν ἡμῶν ὑπερόδικον, ἡγιασ-

O Lord \* God, who hast created us,  
and brought us into this Life; who hast  
shewed us the Way of Salvation, hast re-  
vealed to us thy heavenly Mysteries and  
placed us in this Ministry by the Power of  
thy most holy Spirit, be pleased, O Lord,  
that we may be Ministers of thy new Co-  
venant, and Dispensers of thy unspotted  
Mysteries; and receive us, who are ap-  
proaching thy holy Altar, according to  
the Multitude of thy Mercies: grant  
that we may be worthy to offer unto thee  
Gifts and Sacrifices for our own Sins and  
for the Sins of the People; and grant us, O  
Lord, with all Fear and a pure Conscience, to offer unto  
thee this spiritual and unbloody Sacrifice, and do  
thou, receiving it upon thy holy and hea-  
venly and intellectual Altar, for a sweet  
smelling spiritual Savour, send down the  
Grace of thy most holy Spirit upon us,  
even so, O God, look upon us \* and look  
upon this our reasonable Service, and receive  
it, as thou didst receive the Gifts of Abel, the Sacri-  
fices of Noah, the priestly Ministrations of Moses  
and Aaron, the Peace-offerings of Samuel, the Re-  
pentance of David, the Incense of Zacharias,  
as thou didst accept this true Worship  
from the Hands of thy Apostles, so of  
thy Goodness accept these Offerings  
lying before thee from the Hands of us  
Sinners and grant that our Offering may be ac-  
ceptable, being sanctified by the holy Ghost, for the

\* Ἡμῶν, our.    αὐτὸς ὁ, thou art be unto.    β πνευματικός σου τῷ ἁγίῳ, of thy holy Spirit.    γ Δὴ Κύριε.  
δ Τῇ.    ε Ἁγίῳ, holy.    ς Deest.    ζ Γενώμεθα ἄξιοι.    η Τὴν ὁλοκλήν ταύτην καὶ ἀναιμάκην θυσίαν, this  
reasonable and unbloody Sacrifice.    θ ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων, for our own Sins.    ι Deest.    κ Deest.  
λ Deest.    μ Ἁγίῳ, holy.    ν Deest.    ξ Ὁ Θεός, O God.    ο Deest.    π Ἀβραὰμ τὰς ὁλοκαυτώσεις, the  
whole Burnt-Offerings of Abraham.    ρ Deest.    σ Ἁγίῳ σου, thy holy.    τ Deest.  
θ Deest.    θ πρόσδεξαι, accept.    ι Deest.    ιζ Κύριε, O Lord    ιη Deest.



μὴν ἐν πνεύματι ἀγίῳ εἰς ἐξίλασμα τῶν ἡμετέρων πλημμε-  
λημάτων καὶ τῶν τῷ λαῷ ἁπονομάτων, καὶ εἰς ἀνάστασιν τῶν  
παρακοιμημένων ψυχῶν. Ἰνα ὃ καὶ ἡμεῖς οἱ ταπεινοί,  
καὶ ἀμαρτωλοί, καὶ ἀνάξιτοι δοῦναι σοὶ καθάρσιον θέντες  
"ἀδόλως" λειψργεῖν \* τῷ ἀγίῳ σε θυσι-  
ασηρίῳ "λάβωμεν" τὸ μισθὸν τῶν πονηρῶν καὶ  
φρονίμων οἰκονόμων, β καὶ εὖρωμεν χάριν καὶ ἔλεος,"  
ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς  
σε τῇ δικαίᾳ γ καὶ ἀδίκῃ.

γ Deest.

\* Deest.

\* Ἀμείψως, without blame.

\* Εὖρωμεν, we may find.

β Deest.

γ Deest.

Note, The *Laodicean* Canon appoints the Εὐχή διὰ σιωπῆς, or *Silent Prayer*, to be said by the Priest καθ' ἑαυτὸν, by himself, im-  
mediately before the Anaphora, as in the *Apost. Const.* on the other hand the *Ap. Const.* which mention this last  
Prayer, say nothing of the former; whence in calling this a Form of the Εὐχή διὰ σιωπῆς I have supposed it  
to be the same Prayer intended by both, though they differ in the Time appointed for using it: But if they  
were really different, and so both of them used, which is not improbable, then the first must be understood  
of a Space allowed for the People to put up to God in secret such Petitions as respected each one's particular  
Circumstances, and more immediate Concerns, (for even such private Prayers were thought more prevalent  
when put up in the publick Assemblies, than when they were alone in their Closets; see *Dodwell's Furth. Pross.*  
§. 13.) and if so, then it does not admit of any Form \*: On this Supposition therefore this above Prayer  
cannot be called a Form of the Εὐχή διὰ σιωπῆς in the *Laod. Can.* but of the Priest's Prayer καθ' ἑαυτὸν in  
the *Apost. Const.*

\* See Bingham, B. xv. c. 1. p. 569, 570.

## N U M B. IV.

The Prayer intituled Εὐχή τῇ ἐνάργεως in that Part of the Liturgy of St. James  
which precedes the Anaphora, and which I suppose to have been taken from  
the Priest's Prayer for the Competentes.

Εὐεργέτα βασιλεῦ τῶν αἰώνων καὶ τῇ κη-  
σεως ἀπάσης δημιουργέ, πρόσδεξαι \* [προσ-  
ιστῶ σοι διὰ τοῦ Χριστοῦ σε τὴν ἐκκλησίαν σου] ἐκάστω  
αὐτῶν τὸ συμφέρον ὁκπλήρωσον ἅλας πάντας  
εἰς ὁ τελειότην, καὶ ἀξίως \* [ἡμᾶς] ἀπέργα-  
σαι τῇ χάριτι τῇ ἁγίᾳ σου, ὁ ἐπισυν-

O thou beneficent King of Ages, the  
Maker of all Creatures; receive \* [thy  
Church which is approaching to Thee through thy  
Christ], fulfil what is ὁ profitable to  
every one of them; conduct them all  
to ὁ Perfection; and make \* [us] worthy  
of the Grace of thy ὁ Sanctification, ὁ ga-

\* I suppose this to have been τὸς δούλους σε τῶν ἀγίων σε φώτισται, these thy Servants who  
are approaching to thy holy Baptism; or perhaps τ. δ. σ. τ. τ. προσελθόντας τῇ ἀγίᾳ σε ἐκκλησίᾳ, these thy Ser-  
vants who come as Proselytes to thy holy Church, as in *Orat. ad faciend. Catech.* in *Goar's Euch.* p. 346.

\* In the Bidding-Prayer for the Catechumens, *Const. Apost. l. viii. c. 6.* ἵνα—δῶ αὐτοῖς τὰ αἰτήματα τῶν  
καρδιῶν αὐτῶν πρὸς τὸ συμφέρον, that—he will give them those Desires of their Hearts that are profitable to them.

\* *Clem. Alex. Pæd. l. 1. c. 6.* Ἀναγεννηθέντες γὰρ ὑμεῖς τὸ τίμιον ἀπολήψαμεν, being regenerated we imme-  
diately received Perfection. Ib. Βαπτίζομενοι—τίμιον ἵνα, being baptized—we are made perfect. Ib. Καλιῖται  
δὲ πολλὰς τὸ ἔργον τῆς χάριτος, καὶ φώτισμα, καὶ τίμιον, καὶ λείπον; this Work is called by many Names,  
Grace, Illumination, Perfection, and the Laver.

\* Παράσκειν αὐτοὺς γινώσκειν τῆς πνευματικῆς σε δωρεᾶς, prepare them that they may become worthy of thy  
spiritual Gift. *Const. Apost. l. viii. c. 8.* in the Prayer for the Competentes. *Goar. Euch.* p. 346. Ὁδηγεῖται  
εἰς ἁγιασμὸν τοῦ Χριστοῦ σε, conduct them to the Sanctification of thy Christ. *Clem. Alex. p. 113.* Τίμιονται δὲ τῷ  
λατρῷ μόνῳ, καὶ τῷ πνεύματι τῇ καθάρσει ἁγιαζέται, he is perfected by the Laver alone, and sanctified by the De-  
scent of the Spirit.

\* *Const. Apost.* in the Bidding-Prayer for the Competentes, ὅπως ὁ Κύριος—  
συνκαταλήξῃ



ἀλῶν \* [ἡμᾶς] ἐν τῇ ἁγίᾳ σου Ἐκκλησίᾳ,  
 ἣν περιμεριψάσῃ τῷ τιμίῳ αἵματι τοῦ μονο-  
 γενεῦς σου υἱοῦ, Κυρίου ἡ καὶ σωτῆρος ἡμῶν  
 Ἰησοῦ Χριστοῦ, μετ' ἧς εὐλογητὸς εἶ καὶ δεδοξ-  
 ασμένῳ σου τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ  
 σου πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τὰς  
 αἰῶνας.

συγκαταλίξῃ αὐτοὺς μετὰ τῶν σωζομένων ἐν τῇ ἁγίᾳ αὐτοῦ Ἐκκλησίᾳ, *that the Lord would—number them with those that are saved in his holy Church.* And in the Prayer itself after what is set down above follows, καὶ τῆς μετὰ τῶν σωζομένων ἐπισυναγωγῆς, *of being gathered with those that are saved.*

\* 1. Αὐτὲς, *them.*

### N U M B. V.

The Prayer intituled Εὐχὴ τῆς ἱλατμῆς, which we have in the End of the Liturgy of St. James, and has been the Prayer for the Penitents.

Κύριε Ἰησοῦ Χριστέ, υἱὲ τῆς Θεῆς τῆς ζῶν-  
 τος, <sup>a</sup> ἀμνὶ καὶ ποιμνίῳ ὁ αἶρων τὴν ἁμαρτίαν  
 τῆς κόσμου, ὁ τὸ δάνειον τοῖς δυσὶ χρεωφει-  
 λίταις χαρυσάμενος, καὶ τῇ ἁμαρτωλῷ τὴν  
 ἄφεσιν τῶν ἁμαρτιῶν αὐτῆς δὲς, ὁ τὴν ἴασιν  
 τῷ παραλυτικῷ δωρησάμενος σου τῇ ἀφέ-  
 σι τῶν ἁμαρτιῶν αὐτῆς· ἄνες, ἄφες, συγχώ-  
 ρησον ὁ δεὸς τὰ πλημμελήματά <sup>b</sup> ἡμῶν τὰ  
 ἐκέσια, τὰ ἀκέσια· τὰ ἐν γνώσει, τὰ ἐν  
 αἰσινόᾳ· τὰ ἐν παραβιάσει καὶ παρακοῇ γενό-  
 μενα <sup>c</sup> ἃ οἶδ' ὁ παντοκράτωρ σου τὸ πανάγιον ἥπιος τὸς δούλους  
 σου καὶ ἔτι <sup>d</sup> τῶν ἰσχυρῶν σου ὡς ἀνθρώποι σάρκα  
 φορέντες, καὶ τὸ κόσμον τῶτον οἰκῶντες, ἢ ἐκ τῆς  
 διαβόλης ἐπλανηθήσαν, εἴτε ἐν λόγῳ, ἢ ἐν ἔργῳ,  
 ἢ ἐν ὑποκατάρα ὑπέπισαν, ἢ τῷ ἰδίῳ ἀναδήματι,  
 ἢ παρακαλῶ καὶ δέχομαι τὴν ἁφάτον σου φι-  
 λανθρωπίαν τῷ μὲν λόγῳ λυθῆναι, συγχω-  
 ρηθῆναι δὲ αὐτοῖς τῷ ὄρκῳ καὶ τῷ ἰδίῳ ἀναδήματι

O Lord Jesus Christ, the Son of the  
 living God, <sup>a</sup> the Lamb and the Shepherd" who  
 takest away the Sin of the World, who  
 didst graciously remit to the two Debt-  
 ors what they owed thee, and to the  
 Woman who was a Sinner didst give  
 the Pardon of her Sins, who with the  
 Forgiveness of the Sins of the Paralytick  
 didst grant him also a Cure of his  
 Disease; remit, pardon, and forgive,  
 O God, the Sins which <sup>b</sup> [we] have com-  
 mitted willingly or unwillingly, with  
 Knowledge or through Ignorance, by  
 Transgression and Disobedience, <sup>c</sup> which  
 thy most holy Spirit knows thy Servants to have been  
 guilty of;" and wherein so ever, as Men  
 clothed in Flesh, and Inhabitants of this  
 World, or by the Fraud of the Devil  
 they have been led astray <sup>d</sup> from thy Com-  
 mands" in Word or Deed, or if they have be-  
 come obnoxious to any Curse, or to any Imprecation  
 upon themselves, <sup>e</sup> I pray and beseech" thee  
 of thy ineffable Love to Man that they  
 may be absolved by thy Word, and re-

\* 1. Ποιμὴν καὶ ἀμνὶ, *the Shepherd and the Lamb*, as in *Goar. Euch.*

<sup>b</sup> Deest *Goar. Euch.*

\* 1. As

in *Goar.* παρὰ τῶν δούλων σου τούτων, *these thy Servants*, in the Translation these Words must come in at (<sup>b</sup>) in-  
 stead of *we*, which is therefore put in Hooks.

<sup>d</sup> Deest *Goar.*

<sup>e</sup> I would rather incline to think

this should be in the Plural, παρακαλῶμεν καὶ δέχομαι, *we pray and beseech.* See Note following.



κτ' τὴν σὺν αἰσθησὶν. Ναὶ δέωποτα  
 Κύριε εἰσάκουσον τῆς δεήσεως ἡ μὲν ὑπὲρ  
 τῶν δούλων σου, καὶ πάρεδαι ὡς ἀμνηστικάκ  
 τὰ ἐπιλασμένα αὐτῶν ἀπανήα· ἡ συγχώρησον  
 αὐτοῖς πᾶν πλημμέλημα ἐκούσιον καὶ ἀκούσιον· ἀπάλ-  
 λαζον αὐτοὺς τῆς αἰωνίης κολάσεως. σὺ γὰρ

leased from the Oath, and Imprecation upon them-  
 selves, according to thy great Goodness.  
 Even so, O Lord, hear ἡ my Supplica-  
 tion for thy Servants, and as thou dost  
 not delight in the Remembrance of Evil,  
 overlook all their Offence, ἡ forgive all  
 their Sins voluntary and involuntary· and deliver  
 them from eternal Punishment. For

ἡ This is in the Plural in *Goar*, ἡμῶν, *our*.

ἡ Deest *Goar*.

# NUMB. VI.

Ἦμν. Ἑωθινός, M. S. Alex.

Δόξα ἐν ὑψίστοις Θεῷ,  
 Καὶ ἐπὶ γῆς εἰρλή, ἡ  
 Ἐν ἀνθρώποις εὐδοκία.  
 Ἦμν. σέ,  
 Εὐλογῶ σέ,  
 Προσκυῶ σέ,  
 Δοξολογῶ σέ,  
 Εὐχαριστῶ σοι,  
 Διὰ τὴν μεγάλῃ σου δόξαν,  
 Κύριε βασιλεῦ  
 Ἐπεράνιε,  
 Θεὲ πατὴρ παντοκράτωρ,  
 Κύριε υἱὲ μονογενὲς  
 Ἰησοῦ Χριστέ,  
 Καὶ ἅγιον Πνεῦμα.  
 Κύριε ὁ Θεός,  
 Ὁ ἀμνὸς τοῦ Θεοῦ  
 Ὁ υἱὸς τοῦ Πατρὸς,  
 Ὁ αἴρων τὰς ἀμαρτίας τοῦ κόσμου,  
 Ἐλέησον ἡμᾶς·  
 Ὁ αἴρων τὰς ἀμαρτίας τοῦ κόσμου  
 Πρόσδεξαι τὴν δεήσιν ἡμῶν·  
 Ὁ καθήμενος ἐν δεξιᾷ τοῦ Πατρὸς,  
 Ἐλέησον ἡμᾶς.  
 Ὅτι σὺ εἶ μόνος ἅγιος,  
 Σὺ εἶ μόνος Κύριος,  
 Ἰησοῦς Χριστός,  
 Εἰς δόξαν Θεοῦ Πατρὸς. Ἀμήν.

Προσευχὴ Ἑωθινή, Const. Apost.

Δόξα ἐν ὑψίστοις Θεῷ,  
 Καὶ ἐπὶ γῆς εἰρλή, ἡ  
 Ἐν ἀνθρώποις εὐδοκία.  
 Ἦμν. σέ, ἡμῶν σέ,  
 Εὐλογῶ σέ,  
 Δοξολογῶ σέ  
 Προσκυῶ σέ, διὰ τὴν μεγάλην ἀρχιερίαν  
 σὺ τὸν ὅλον Θεόν, ἀγίνης ἡμᾶς, ἀπρόσβου μόνον.

\*  
 Διὰ τὴν μεγάλῃ σου δόξαν,  
 Κύριε βασιλεῦ  
 Ἐπεράνιε,  
 Θεὲ πάτερ παντοκράτωρ

\*  
 \*  
 \*  
 Κύριε ὁ Θεός  
 Ὁ πατὴρ τοῦ Χριστοῦ,  
 Τοῦ ἀμώμου ἀμνῶ,  
 Ὁς αἶρει τὴν ἀμαρτίαν τοῦ κόσμου,  
 \*

\*  
 Πρόσδεξαι τὴν δεήσιν ἡμῶν·  
 Ὁ καθήμενος ἐπὶ τῶν χειρῶν.  
 \*

Ὅτι σὺ μόνος ἅγιος,  
 Σὺ μόνος Κύριος  
 Ἰησοῦς, Χριστός τῷ διὰ πάσης γιντῆς φύσις, τῷ  
 βασιλεῖ ἡμῶν  
 Δι' ἡ σοὶ δόξα, τιμὴ, καὶ σέβας.



εὐ εἰς τὴν αἰωνίαν ἡμῖν λείαν, ἵτι, ὅσα ἀν-  
 λύσει ἐπὶ τῇ γῆς, ἔσαι λευμέια ἐν πῆς  
 ἐρχοῖς, ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τῶ  
 ἐλεῖν καὶ σώζειν καὶ ἀφίεναι ἀμαρτίας διωά-  
 ρη, καὶ ἀρέπει σοι ἡ δόξα σὺ τῷ ἀνάρ-  
 χω Πατρὶ καὶ τῷ ζωοποιῷ Πνεύματι, νῦν καὶ  
 αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.  
 Ἀμήν.

thou art he who hast enjoin'd us, say-  
 ing, whatsoever ye shall loose on Earth  
 shall be loosed in Heaven; thou art our  
 God, a God who hast Power to have  
 mercy, to save, and to forgive Sins; and  
 to Thee, with thy unoriginate Father,  
 and life-giving Spirit, belongs Glory, now  
 and ever, World without end. Amen.

## N U M B. VI.

The Morning Hymn, M. S. Alex.

Glory be to God in the Highest,  
 And on Earth Peace,  
 Good-will toward Men.  
 We praise thee,  
 We bleſs thee,  
 We worship thee,  
 We glorify thee,  
 We give Thanks to thee,

For thy great Glory,

O Lord

Heavenly King,

God the Father Almighty:

O Lord the only begotten Son

Jesus Christ,

And holy Ghost.

O Lord God,

Lamb of God,

Son of the Father,

Who takeſt away the Sins of the World,

Have mercy upon us;

Thou that takeſt away the Sins of  
 the World,

Receive our Prayer;

Thou that fitteſt at the right Hand  
 of the Father,

Have mercy upon us.

For thou only art holy,

Thou only art the Lord,

Jesus Christ

To the Glory of God the Father.

The Morning Prayer. Const. Apost.

Glory be to God in the Highest,

And on Earth Peace,

Good-will toward Men.

We praise thee, we ſing Hymns to thee,

We bleſs thee,

We glorify thee,

We worship thee by the great High-Priest;  
 thee the true God, the one unbegotten, who alone  
 art inaccessible,

\*

For thy great Glory,

O Lord

Heavenly King,

God the Father Almighty:

\*

\*

\*

O Lord God

The Father of Christ

The immaculate Lamb

Who takeſt away the Sin of the World,

\*

\*

Receive our Prayer,

Thou that fitteſt upon the Cherubim:

\*

For thou only art holy,

Thou only art the Lord

Jesus, the Christ of the God of all created  
 Nature, and our King.

By whom to thee be Glory, Honour  
 and Worship.



I had, for my own Satisfaction, drawn out the Translation of this ancient Liturgy by itself, adding to it such Rubricks as appeared suitable, together with a few marginal Notes for illustrating some Particulars: And having shewn it to some worthy Friends, I was advised by them to insert it in the End of this Appendix, that the *English* Reader may have an easier and clearer View of it. And if he do not labour under great Prejudices, I am convinced he cannot fail to see how much it is preferable to any of our modern Forms.



A N  
O F F I C E

F O R T H E

Sacrifice of the HOLY EUCHARIST,

B E I N G T H E

A N C I E N T L I T U R G Y

O F T H E

Church of *Jerusalem*.

T O W H I C H

PROPER RUBRICKS are added for Direction,

A N D

Some few NOTES at the Foot of the Page, &c.



OFFICE

NOTES

Services of the Holy Eucharist

BEING THE

ANCIENT LITURGY

OF THE

Church of Jerusalem.

TO WHICH

Prayer-Books are added for Direction

AND

Some few Notes at the end of the Page.



## The ORDER for celebrating the Sacrifice of the HOLY EUCHARIST.

**N**ONE but the \* Faithful are to be present at this Office. And if any of these shall fall into any Crime for which he ought to do Penance, the Priest, having Knowledge thereof, shall prohibit him from approaching the holy Altar, until he have performed the same.

Likewise if the Priest shall perceive any Enmity or Hatred betwixt any of them, he shall not suffer them to be Partakers of the holy Eucharist, until he know them to be reconciled. And if one of the Parties so at Variance be content to forgive, from the Bottom of his Heart, all that the other hath trespassed against him, and to make amends for all that he himself hath offended; and the other will not be persuaded to a Reconciliation; the Priest in that Case ought to admit the Person thus willing to be reconciled, and not him that is obstinate. Provided that the Priest so repelling any, as is specified in this or the next precedent Paragraph, shall be obliged to give an Account of the same to the Bishop, within fourteen Days after at the farthest.

The Altar shall stand at the East end of the Church or Chapel: And at the time of celebrating the holy Eucharist shall have a fair white linen Cloth upon it.

Before the Service begin the † Deacon shall prepare so much Bread, Wine, and Water as he judgeth convenient; laying the Bread in the Paten, or in some decent Thing provided for that purpose; and putting the Wine into the Chalice, or into Flagons provided also for that Use; and the Water into some other proper Vessel: And shall place them upon the

Prothesis, and cover them with a fair white linen Cloth.

¶ At the Beginning of the Eucharistick Service, the Priest standing at the Altar, and the People with their Faces towards it: [The Deacon shall bring ‡ Water to the Priest, who shall wash his Hands therein, saying,

I will wash my Hands in Innocency,  
and so will I compass thine Altar,  
O Lord.

Then] The Deacon, being turned to the People, shall say with a loud Voice,

Let none of those who ought not to  
join in this Service stay.

Let none have ought against any one.

Let none come in Hypocrisy.

\* [Salute one another with the  
holy Kifs.

And let the Clergy salute the Bishop, or officiating Priest; and the Laity one another, the Men the Men, and the Women the Women.

Then the Priest being turned to the People shall say,

The Peace of God be with you all.

Answ. And with thy Spirit.

Then the Deacon shall say,

Let us present our Offerings to the  
Lord with Reverence and godly Fear.

† This as it is an ancient, so is a very innocent and significant Ceremony: But where it cannot conveniently and decently be done, it may be omitted.

\* Note, This is not to be used but in such Churches or Chapels as are so ordered as that the Men and Women sit separate, as they ought to do. As to the Antiquity of it, there can be no question, since we find it so frequently mentioned in the Scriptures themselves.

Q

Then

\* Note, The Word Faithful is taken here in the primitive Sense, in opposition not only to Hearers and Unbelievers, but also to Catechumens and Penitents, and to all Hereticks and Schismatics.

† Note, If there be no Deacon, what is in this Office ordered to be performed by him must be done by the Priest himself.



Then † [shall the People kneel, and] ‡ “ The  
 “ Priest shall begin the Offertory, turning himself to  
 “ the People, and saying one or more of these Sen-  
 “ tences following, as he thinketh most convenient  
 “ in his Discretion ¶.

“ In Process of Time it came to pass,  
 “ that *Cain* brought of the Fruit of  
 “ the Ground an Offering unto the  
 “ Lord; and *Abel* he also brought of  
 “ the Firstlings of his Flock, and of  
 “ the Fat thereof: And the Lord had  
 “ respect unto *Abel* and to his Offer-  
 “ ing, but unto *Cain* and to his Offer-  
 “ ing he had not respect. *Gen.* iv. 3, 4, 5.

“ Speak unto the Children of *Israel*,  
 “ that they bring me an Offering: of  
 “ every Man that giveth it willingly  
 “ with his Heart, ye shall take my  
 “ Offering. *Ex.* xxv. 2.

“ They shall not appear before the  
 “ Lord empty: Every Man shall give  
 “ as he is able, according to the Bless-  
 “ ing of the Lord your God, which  
 “ he hath given you. *Deut.* xvi. 16.

“ Give unto the Lord the Glory  
 “ due unto his Name: Bring an Of-  
 “ fering, and come into his Courts.  
 “ *Psal.* xcvi. 8.

“ If thou bring thy Gift to the Al-  
 “ tar, and there remembreſt that thy

† Note, That on all Lord's Days, and during all  
 the Time between Easter and Pentecost, the Faithful  
 are not to kneel, but to stand at Prayer, in memory  
 of our Lord's Resurrection: See *Tertul. de Coron.* c. 3.  
*Con. Nic.* 1. can. 20. and *Beverige's* Notes upon it.

‡ Note, These Sentences of the Offertory, which  
 are not in *Lit. Ja.* or any other of the ancient Litur-  
 gies (and are therefore included within these “ ”  
 Marks) but are taken chiefly from the Liturgy com-  
 posed for the Use of the Church of *Scotland*, and  
 printed at *Edinb.* An. 1637. are inserted here as be-  
 ing very proper to stir up the People to offer willing-  
 ly with a devout Heart.

¶ Note, In *Lit.* 1. *Edw.* VI. the Sentences for  
 the Offertory are directed to be sung by the Clerks.

“ Brother hath ought against thee :  
 “ Leave there thy Gift before the Al-  
 “ tar, and go thy way, first be re-  
 “ conciled to thy Brother, and then  
 “ come and offer thy Gift. *Matt.* v.  
 “ 23, 24.

“ ¶ Lay not up for yourselves  
 “ Treasures upon Earth, where Moth  
 “ and Rust doth corrupt, and where  
 “ Thieves do break through and steal:  
 “ But lay up for yourselves Treasures  
 “ in Heaven, where neither Moth nor  
 “ Rust doth corrupt, and where Thieves  
 “ do not break through nor steal.  
 “ *Matt.* vi. 19, 20.

“ He who soweth sparingly, shall  
 “ reap sparingly: And he who soweth  
 “ bountifully, shall reap bountifully.  
 “ Every Man as he purposes in his  
 “ Heart, so let him give, not grudg-  
 “ ingly, or of necessity: for God loveth  
 “ a chearful Giver. *2 Cor.* ix. 6, 7.

“ Jesus sat over against the Trea-  
 “ sury, and beheld how the People  
 “ cast Money into the Treasury; and  
 “ many that were rich cast in much:  
 “ And there came a certain poor Wi-  
 “ dow, and she threw in two Mites,  
 “ which make a Farthing. And he  
 “ called unto him his Disciples, and  
 “ saith unto them, Verily I say unto  
 “ you, that this poor Widow hath cast  
 “ more in than all they who have cast  
 “ into the Treasury. *Mark* xii. 41,  
 “ 42, 43.

“ ¶ Who goeth a Warfare at any  
 “ time at his own Charges? Who  
 “ planteth a Vineyard, and eateth not  
 “ of the Fruit thereof? Or who feed-

“ eth



“ eth a Flock, and eateth not of the  
 “ Milk of the Flock? 1 Cor. ix. 7.

“ If we have sown unto you spiri-  
 “ tual Things, is it a great matter if  
 “ we shall reap your carnal Things?  
 “ 1 Cor. ix. 11.

“ Do ye not know, that they who  
 “ minister about holy Things, live of  
 “ the Things of the Temple? And  
 “ they who wait at the Altar, are  
 “ Partakers with the Altar? Even so  
 “ hath the Lord ordained, that they  
 “ who preach the Gospel, should live  
 “ of the Gospel. 1 Cor. ix. 13, 14.

“ Let him that is taught in the  
 “ Word, communicate unto him that  
 “ teacheth in all good Things. Be not  
 “ deceived, God is not mocked; for  
 “ whatsoever a Man soweth, that shall  
 “ he also reap. Gal. vi. 6, 7.

“ ¶ Charge them that are rich in  
 “ this World that they be not high-  
 “ minded, nor trust in uncertain  
 “ Riches, but in the living God, who  
 “ giveth us richly all Things to enjoy:  
 “ That they do good, that they be  
 “ rich in good Works, ready to distri-  
 “ bute, willing to communicate, lay-  
 “ ing up in store for themselves a good  
 “ Foundation against the time to come,  
 “ that they may lay hold on eternal  
 “ Life. 1 Tim. vi. 17, 18, 19.

“ God is not unrighteous, to forget  
 “ your Work and Labour of Love, which  
 “ ye have shewed toward his Name,  
 “ in that ye have ministered to the  
 “ Saints, and do minister. Heb. vi. 10.

“ Whilst these Sentences are reading” the Deacon,  
 or (if there be no Deacon) any other fit Person ap-  
 pointed for that Purpose, shall receive the free-will

Offerings of the People, in a decent Basin provided  
 for that purpose. And that no one may neglect to  
 come to the holy Eucharist, by reason of having but  
 little to give, the Person who collects the Offerings  
 shall cover the Basin with a fair white linen Cloth,  
 so that neither he himself, nor any other may see or  
 know what any particular Person offers. And when  
 all have offered, he shall reverently bring the said  
 Basin with the Oblations therein, and deliver it to  
 the Priest, who shall humbly present and place it up-  
 on the Altar, “ saying, Blessed be thou, O  
 “ Lord God, for ever and ever. Thine,  
 “ O Lord, is the Greatness, and the  
 “ Power, and the Glory, and the Ma-  
 “ jesty; for all that is in the Heaven  
 “ and in the Earth is thine: All things  
 “ come of Thee; and of thine own do  
 “ we give unto Thee.”

Then shall the Deacon go to the Prothesis, and  
 having mixed the Wine and Water, he shall bring  
 the Bread and mixed Wine to the Priest, who shall  
 reverently place them upon the Altar.

Then the Priest having first prayed secretly for a  
 short Space, shall turn to the People, and signing  
 himself with the Sign \* of the Cross upon the Fore-  
 head, shall say,



† The Grace of our Lord Jesus  
 Christ, and the Love of God, and the

\* They must be great Strangers to Antiquity who  
 do not know that the Sign of the Cross was used by  
 the primitive Christians from the apostolical Age  
 downward, not only in the sacred Myteries of Re-  
 ligion, but even in the ordinary Occurrences of Life.  
 See Tertul. de Coron. c. 3. ad Uxor. l. 2. c. 5. de Resur.  
 Carn. c. 8. S. Cyprian. Ep. 73. S. Cyril. Catech. 4. §.  
 10. Catech. 13. §. 13. S. Basil. de Sp. Sanct. c. 27.  
 Chrysost. Hom. 55. in Matth. Laſtan. de Mort. Persec.  
 c. 10. &c. And no serious and judicious Christian,  
 who founds his Belief on rational Evidence, can dis-  
 regard, far less oppose the venerable Usages univer-  
 sally received in the first and purest Ages immedi-  
 ately succeeding the Apostles, and which the Catholick  
 Church could not then have been so agreed in, had  
 they not been undoubtedly derived from apostolical  
 Tradition.

† In Lit. Ja. it is The Love of the Father, the  
 Grace of the Son, and the Communion of the Holy  
 Ghost be with you all.



Communion of the Holy Ghost be with you all.

People.

And with thy Spirit.

Priest.

Lift up your Hearts.

Peop. We lift them up unto the Lord.

Pr. Let us give Thanks unto the Lord.

Peop. It is meet and right so to do.

Then the Priest shall turn to the Altar, and say,

It is very meet, right, and our bounden Duty to praise Thee, to bless Thee, to worship Thee, to glorify Thee, to give Thanks unto Thee, the Maker of all Creatures visible and invisible, the Treasure of † all" good Things; the Fountain of Life and Immortality; the God and Governor of the Universe: To whom the Heaven and the Heaven of Heavens sing Praise, with all their Hosts: The Sun and Moon, and the whole Choir of Stars: The Earth and Sea, and all Things that are in them: The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and tremendous Powers: The many-eyed Cherubim, and the Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to another with never-ceasing Voices, and uninterrupted Shouts of Praise, and saying,

Here the People shall join with the Priest, and say,

Holy, Holy, Holy, Lord of \* Sabbath, Heaven and Earth are full of thy Glory.

Hofanna in the Highest: Blessed be he that cometh in the Name of the Lord; Hofanna in the Highest.

† In Lit. *Ja.* eternal.

\* *i. e.* Hosts, or Armies.

Then the Priest shall say,

Holy art thou, O eternal King, and the Giver of all Holiness: Holy is thine only-begotten Son, our Lord Jesus Christ, by whom thou madest the Worlds: Holy also is thy holy Spirit, who searcheth all Things, even the Depths of Thee, O God. Holy art Thou, who rulest over all, almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; for thou didst make Man, formed out of the Earth, after thy own Image, and graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, thou of thy Goodness didst not despise nor abandon him; but didst discipline him as a merciful Father, and train him up by the Pedagogy of the Law and the prophets: And last of all thou didst send thine own only-begotten Son, our Lord Jesus Christ, into the World, that by his Coming he might renew thy Image in us: Who descended from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come, that he who had no Sin, was to suffer a voluntary and life-giving Death upon the Cross for us Sinners, in the same Night that he was betrayed, or rather offered up himself for the Life and Salvation of the World, taking <sup>a</sup> Bread in-

<sup>a</sup> Here the Priest is to take the Paten into his Hands.



ven and presenting it to Thee his God and Father, he gave Thanks, sanctified,

<sup>b</sup> And here to break the Bread.

<sup>c</sup> And here to lay his Hands upon all the Bread.

and <sup>b</sup> brake it, and gave it to his Disciples, saying Take, eat, <sup>c</sup> THIS IS MY BO+DY which is broken and given for you: For the Remission of Sins.

In like manner after Supper he took

<sup>d</sup> Here he is to take the Chalice into his Hands.

the <sup>d</sup> Cup, and having \* mixed it of Wine and Water he gave Thanks, sanctified, and blessed it, and gave it to his Disciples, saying, Drink ye all of this,

<sup>e</sup> And here to lay his Hands upon every Vessel in which there is any Wine to be consecrated.

THIS<sup>e</sup> IS MY BLO+OD of the New Testament, which is shed and given for you and for many, for the Remission of Sins. Do this in Remembrance of me.

Wherefore in Commemoration of his life-giving Passion, salutary Cross, Death, Burial, and Resurrection from the Dead on the third Day, his Ascension in into Heaven, and Sitting at the right Hand of Thee his God and Father, and † looking for" his second glorious and terrible Advent, when he shall come again with Glory to judge the Quick and the Dead, and shall render to every one according to his Works, we Sinners offer to Thee, O Lord, this tremendous and unbloody Sacrifice:

\* The Testimonies of the Mixture of Water and Wine in the Eucharist are so many, and so early, as plainly prove it to be an apostolical Practice and Tradition, and consequently derived from Christ himself. See *Iust. M. Apol.* 1. p. 125, 128, 131. *Iren.* 1. iv. c. 57. 1. v. c. 2. *Clem. Alex. Paid.* 1. ii. c. 2. *Cyprian.* Ep. 63. *Con. Carth.* 3. can. 24. *Con. Aurel.* 4. can. 4. *Lit. Clem. Mar. Bas. &c.*

† This is added from *Lit. Mar.*

Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind overlooking and blotting out the Hand-writing that is against us thy Servants, wouldst grant us thy heavenly and eternal good Things; for thy People and thine Inheritance make their Supplications unto Thee: Have Mercy upon us, O Lord God, Almighty Father, have Mercy upon us according to thy great Mercy, and send down thy holy Spirit upon us, and upon these Gifts which are here set before Thee, that by his Descent upon them, he may make this <sup>a</sup> Bread the holy BO+DY of thy Christ, and this <sup>b</sup> Cup the precious BLO+OD of thy Christ; that they may be to all who partake of them, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works, for Remission of Sins, and for Life everlasting.

\* Here the Priest shall lay his Hands upon all the Bread

<sup>b</sup> And here upon the Chalice, and every Vessel in which there is any wine.

We offer to Thee, O Lord, for thy holy Catholick and Apostolick Church throughout the whole World; do thou now also plentifully furnish her with the rich Gifts of thy holy Spirit.

Remember, O Lord, the holy Bishops in the same, [especially thy Servant N. our Bishop] \* endow them with Wisdom, and fill them with the holy Ghost" † that they may" rightly divide the Word of thy Truth.

\* This is added from *Lit. Clem.*

† In *Lit. Ja* who.

\* Remember,



\* Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the Presbyters and Deacons who compass thy holy Altar, grant to those an unblameable Presbyterate, and preserve these unspotted in their Ministry, and purchase for them good Degrees.

† Remember, O Lord, all Kings and Princes whom thou hast appointed to reign upon Earth, and especially thy Servant our King, and all in Authority; establish their Kingdoms in Peace, and incline their Hearts to be favourable to thy Church, that in their Tranquillity we may lead a quiet and peaceable Life in all Godliness and Honesty.

Remember, O Lord, this City [or, this Diocese], and every City and Country, with all the Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian Brethren that travel by Sea or by Land, or are in foreign Countries; that are in Chains or Imprisonment; that are in Captivity or Banishment ‡ or in hard Slavery.

Remember, O Lord, those that are sick or diseased, [especially—] and such as are infested with unclean Spirits; and make haste to heal and deliver them.

\* This Petition which in *Lit. Ja.* comes in afterwards, is inserted in this Place, that the Prayers for the Clergy may all come together as in *Lit. Clem.*

† The Petition, which is wanting in *Lit. Ja.* is here supplied from the other Liturgies.

‡ In *Lit. Ja.* is added here, in the Mines, under Torture.

Remember, O Lord, every Christian Soul under Affliction, or Calamity, and who stand in need of thy divine Mercy and Help.

Remember also the Conversion of those that are in Error.

\* [Remember, O Lord, the Catechumens, and perfect them in the Faith.]

\* [Remember, O Lord, our Brethren who are in the State of Penance, accept their Repentance, and forgive both them and us whatever Offences we have committed against Thee.]

Remember, O Lord, those who † minister to us for thy holy Name's Sake.

Remember all, O Lord, for good: Have Mercy upon all, O Lord; be reconciled to us all: Settle the Flocks of thy People in Peace: Remove all Scandals: Make Wars to cease: Put a stop to the Violence of Heresies: ‡ Heal the Schisms of the Churches:” And grant us thy Peace and Love, O God, our Saviour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleasant Dews, and Plenty of the Fruits of the Earth; and *to bless* the whole Circle of the Year with thy Goodness: For the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand and fillest every living Creature with thy gracious Bounty.

\* These two Petitions are added from *Lit. Clem.* and are only to be said when there are any Catechumens, or Penitents.

† In *Lit. Ja.* is added here, Labour and.

‡ This is added from *Lit. Bas.*

Remember,



Remember, O Lord, all who bring forth Fruit and do good Works in thy holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Persons; and all who desire to be remembred in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, and for whom, \* or for what Ends" every one has offered, or has in his Thoughts, [and those whose Names we have lately read before Thee.]

† And grant that we may all find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleased Thee in their several Generations, Patriarchs, Prophets, Apostles, Martyrs, and every just Spirit made perfect in the Faith of thy Christ, [particularly N. whom we this Day commemorate.]

‡ Here the Priest shall pause a while, he and the People secretly recommending those departed whom each thinks proper.

And then the Priest shall go on as follows,

Remember, O Lord, the God of Spirits and of all Flesh, those whom we have remembred, and those also whom we have not remembred from righteous *Abel* even unto this Day: Do thou give them || Rest in the Re-

\* This is added from *Lit. Bas.*

† Here the Petition which is inserted above p. 118. col. 2. with this \* Mark comes in, in *Lit. Ja.*

‡ Of old the Deacon read the Names contained in the Diptychs; instead of which this Rubrick is inserted.

|| Prayers for the Dead, especially at the holy Altar, is so very early a Practice of the primitive Church, that undoubtedly it must have been derived from apostolical Tradition. See *Tertul. de Coron.* c. 3.

gion of the Living, in the Bosoms of our holy Fathers *Abraham, Isaac, and Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits, and shines continually; † And vouchsafe to bring them to thy heavenly Kingdom." And dispose the End of our Lives, O Lord, in Peace, that they may be Christian, well pleasing to Thee, and free from Sin; gathering us with thine Elect: Through thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, for he alone appeared without Sin upon the Earth; through whom, and with whom, Thou art blessed and glorified, together with thy Holy Spirit, now and ever, World without end.

And all the People shall say with a loud Voice.

Amen.

Then shall the Priest turn to the People, and say, Peace be with you all.

*de Monog.* c. 10. *de Exbert. Cast.* c. 11. *Cyp. Ep.* 1, 12, 39. *Orig.* 1. 9. in *Rom.* xii. *Arnob.* 1. 4. p. 152. *Cyrl. Myst. Catech.* 5. §. 6. &c. and all the ancient Liturgies. It is founded on that plain Scripture-Doctrine of an intermediate State betwixt Death and the Resurrection; and that the Righteous are not to receive their Crown of Reward (2 *Tim.* iv. 8.) nor to enter into the Joy of their Lord in the Kingdom of Heaven, till the Resurrection and Judgment (*Matth.* xxv. 19, 20—31—34.) And that though they are to be judged according to their Works, yet there is Mercy to be found of the Lord in that Day, (2 *Tim.* i. 18.) else if God should enter into strict Judgment with his Servants, no Man could be justified in his Sight. This Prayer here is not to be so understood as if none of those here commemorated were as yet in Rest in the Region of the Living; but as an Acknowledgment that their present Happiness is the free Gift of God, not due to their Nature or their Merit; to congratulate the same; and to wish the Increase of it; and the final Consummation of their Bliss at the last Day.

† These Words, which it is probable have been casually omitted in *Lit. Ja.* are here added from *Lit. Mar.*

Answer.



Answ. And with thy Spirit.  
Then shall the Deacon say,  
Let us again and again pray to the Lord.

Let us pray for the Gifts which are offered to the Lord God; that the Lord our God, receiving them upon his heavenly Altar for a sweet-smelling Savour, would send down upon us the divine Grace, and the Gift of his holy Spirit.

Answ. Lord have Mercy \*.

Deac. Let us pray for the Tranquillity of the whole World: And for the Peace of the holy Churches of God.

Answ. Lord have Mercy.

† Deac. Let us pray for the whole Episcopate, for all the Presbyters and Deacons in Christ, and for the whole Body of the Church; that the Lord would keep and preserve them all.

Answ. Lord have Mercy.

† Deac. Let us pray for Kings and all in Authority; that our Affairs may be in Peace.

Answ. Lord have Mercy.

Deac. Let us pray for those who have this Day offered these Gifts, and for whom, ‡ or for what Ends" every one has offered, or has in his Thoughts, and for all the People that stand about the Altar; for the Remission of our Sins, and the Propitiation of our Souls.

Answ. Lord have Mercy.

Deac. Let us pray for every Soul that is in Affliction or Calamity, and

\* Note, The Deacon is to pause a little after every Response, to allow the People time for short Ejaculations,

† These two Petitions are added from *Lit. Clem.*

‡ This is added from *Lit. Bas.* as above, p. 119.

¶ 2.

stands in need of the Mercy and Help of God: For the Conversion of those that are in Error: For Health to the Sick: For Deliverance to the Captives: And for \* Rest to our Fathers and Brethren who have gone before us.

Answ. Lord have Mercy.

Deac. Let us all earnestly say, Lord have Mercy.

Answ. Lord have Mercy.

Then shall the Priest say,

Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Conscience, to call upon Thee, the holy God who art in the Heavens, as our Father, and say,

Here the People shall join with the Priest.

Our Father who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation: But deliver us from evil. Amen.

Then shall the Priest turn to the People, and say, Peace be with you all.

Answ. And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

Answ. To Thee, O Lord.

Then the Priest turning to the Altar, shall say,

We thy Servants, O Lord, bow down our Necks to Thee, before thy

\* *Rev.* vi. 9, 10, 11. *Isa.* xxvi. 20. *Clem. Rom.* Ep. 1. c. 50. 4 *Esdr.* iv. 35, 36. *Heb.* iv. *Barnab.* Ep. c. 15. *Iren.* 1. v. c. 30. p. 450. col. 2. and c. 33. p. 454. col. 1. 2 *Theff.* 1. 7.

holy



holy Altar, in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting: For to Thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and Holy Spirit, now and for ever. Amen.

Then the Priest turning to the People, shall say,  
Grace be with you all.

Answ. And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

Priest.

Holy Things for holy Persons.

People.

There is one holy, one Lord Jesus Christ, to the Glory of God the Father, to whom be Glory for ever.

Then shall the Priest receive the Eucharist in both Kinds himself: And then proceed to deliver the same in like manner to other Priests and Deacons, if any be present, in order, into their Hands.

And when he receiveth, or delivereth the Sacrament of the Body, he shall say,

\* The Body of Christ.

And the Person receiving shall say,

Amen.

And when he receiveth, or delivereth the Cup, he shall say,

\* The Blood of Christ.

And the Person receiving shall say,

Amen.

After all the Clergy have communicated, the officiating Priest, or according to his Direction, any, or all of the Priests, or Deacons there present, shall administer the Eucharist in both Kinds to the People, in order, into their Hands, according to the Form above prescribed.

\* See Cyril. Myst. Catech. v. §. 18, 19. comp. with Lit. Clem.

Whilst the Faithful are communicating, *Psalm xxxiv.* and cxlv. may be sung.

When all have communicated, what remaineth of the consecrated Elements shall be reverently placed upon the Altar, and covered with a fair linen Cloth.

Then the Deacon, being turned to the People, shall say,

Let us give Thanks to God that he hath vouchsafed to make us Partakers of the Body and Blood of Christ, for Remission of Sins, and for Life everlasting. And let us pray to him that he would keep us unblameable, as he is good and a Lover of Men.

Then the Priest, standing before the Altar, shall say,

O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants; We give Thanks to Thee, that thou hast vouchsafed to make us Partakers of this heavenly Table: Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners; but keep us, good God, in the Sanctification of thy holy Spirit; that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased Thee from the Beginning of the World; through the Mercies of thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom, and thy holy Spirit, Thou art blessed, now and for ever, World without end. Amen.

Then the Deacon, being turned to the People, shall say,

Let us bow down our Heads to the Lord.

Then the Priest shall say the following Benediction, the People bowing their Heads.

O God, great and wonderful, look upon thy Servants, who bow down

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their Necks unto Thee: Stretch forth thy powerful Hand, full of Blessings, and bless thy People. Preserve thine Inheritance, that we may continually glorify Thee, for ever, the only living and true God: For to Thee, O Father, belongs Glory, Honour, Adoration, and Thanksgiving; and to thy Son; and holy Spirit, now and ever.

And all the People shall answer,

Amen.

Then, after a Pause, the Deacon shall say to the People,

Depart in Peace.

The holy Eucharist shall be celebrated on every Sunday, and on every other Festival at least for which a proper Epistle and Gospel are appointed: And every Priest shall then either administer or receive the same, except he be hindered by some urgent and reasonable Cause; or cannot get two Persons to communicate with him: For there shall be no Celebration of the Eucharist, except two Persons at least communicate with the Priest.

And to the end that all the Faithful may constantly frequent it, every Priest shall diligently inform the People of the Nature and Importance of this holy Mystery; and inculcate upon them the great Advantage and Necessity of frequent Communion. He shall

also exhort them not to neglect coming often to God's Altar, because they have but little to give at the Offertory; for he shall instruct them, that provided they frequent the Christian Sacrifice, their Offering will be accepted by God, though it be never so little, if it be given according to their Abilities, with a cheerful and devout Heart.

The Priest shall always consecrate more than is necessary for the Communicants; and he shall carefully reserve so much of the consecrated Elements as shall serve for the Use of the Sick, or other Persons who for any urgent Cause cannot come to the publick Service.

And if, after that, any of the consecrated Elements remain, the officiating Priest, with other Priests and Deacons, if any be present, and with such other of the Communicants as he shall call unto him, shall reverently receive them. Always observing that some of the consecrated Elements be constantly reserved in the Vestry, or some other convenient Place in the Church, under a safe Lock, in case of any sudden Emergency, wherein they may be wanted. But he shall take Care that they never be too long kept, but renewed from Time to Time.

The Money given at the Offertory, being the free-will Offerings of the People to God, and solemnly devoted to him; the Priest shall take so much out of it as will defray the Charge of the Bread and Wine: And the remainder he shall keep, or part of it, or dispose of it, or part of it, to pious or charitable Uses, according to the Direction of the Bishop.

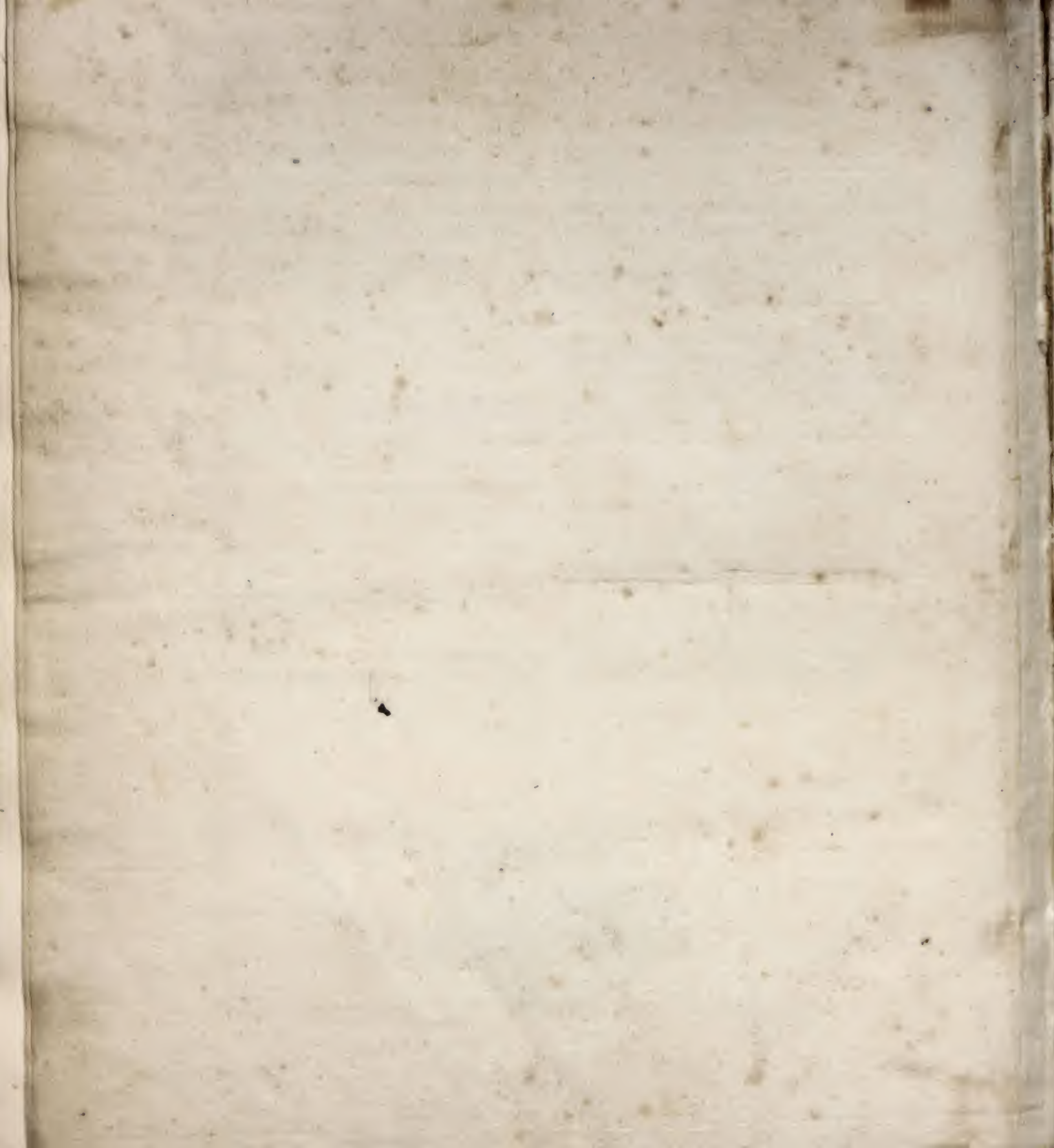
F I N I S.













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